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Chronicle

The Peace Conference.—The Allied Powers decided tentatively, on November 20, to put the Versailles Treaty into effect on December 1. This decision, however, was

Ratification Delayed open to modification on account of the probability of a compromise being effected in the United States. Should

it appear likely that the treaty would be ratified early in the regular session of the Sixty-sixth Congress, the date set for the final step in the ratification of the treaty by the Powers might possibly be delayed. Another reason for delay suddenly arose when the German Protocol Commission, which was expected to ratify the protocol, refused to sign and unexpectedly left Paris on November 22, after hearing of the rejection of the treaty by the United States Senate. The reason given for the Commission's action was the change of conditions. Germany, it was alleged, signed the terms of the treaty and was prepared to sign the protocol with the understanding that the United States would have a share in the enforcement of the treaty and be represented on the Reparation Commissions. The new turn of events had rendered it necessary to consult President Ebert and his Cabinet. The Supreme Council, while not believing that Germany intends to refuse to carry out its engagements, has addressed a note to Berlin, asking information as to Germany's intentions. As a consequence of the German action, the Peace Conference announced on November 25, that the date of final ratification had been indefinitely postponed.

No date has been set as yet for the adjournment of the Peace Conference, but it will not be long delayed unless present plans are changed. The Chairman of the American delegation has given notice to the Council that the Americans will leave for home December 5 or December 6; and the British, Japanese, Italian and other delegations are preparing to leave Paris about the same time. After the adjournment of the Peace Conference, unfinished business will be attended to by a commission of ambassadors, on which it is still doubtful if the United States will be represented. This commission will continue to function until the Council of the League of Nations begins operations.

The Adriatic, Baltic and Hungarian questions are still to be settled. On November 27, the Bulgarian Treaty was

signed by Bulgaria and the Allied and Associated Powers at Neuilly, and neither Serbia nor Rumania was allowed to sign, as they have refused to sign the Austrian Treaty. Rumania has persisted in refusing to comply with the demands of the Supreme Council, and has been notified that further delay in signing the Austrian Treaty will be taken to signify that Rumania has voluntarily withdrawn from union with the Allies.

The Peace Treaty.—Foreign comment on the failure of the Senate to ratify the Peace Treaty with Germany, at least as far as official expression of opinion is concerned,

Opinions of Senate's Action has been studiously withheld by the principal Allied Powers; the Senate's action seems to be interpreted as the outcome, to a large extent, of domestic political strife with no certain connotations as to the ultimate action of the United States. Hostile criticism for the most part has been noticeably absent, and it is still believed that the United States will ratify the treaty.

German opinion is divided, some persons finding in the action further proof of America's supposed selfishness, others agreeing that the postponement of peace will be injurious to Germany but believing that only good can come ultimately from the action of the Senate. German publicists are convinced that the United States cannot permanently hold aloof from the affairs of Europe.

France, to judge from unofficial opinion, is resentful, because it is believed that America, after inducing France to make concessions and sacrifices, has not lived up to her part of the agreement. The newly elected deputies are said to be in favor of a revision of the treaty should the United States persist in her refusal to take part in it. The reason for this attitude is the conviction that, without American participation, France will not be sufficiently safeguarded against Germany. This conviction, it is said, is intensified by the fear that the conventions to be entered into with France by Great Britain and the United States in virtue of which these countries were to bind themselves to go to the aid of France in case of unprovoked attack, may not come into effect. Mr. Bonar Law is quoted as saying that the British-French convention was dependent on American ratification. In spite of this declaration, Great Britain and

France, on November 20, exchanged ratifications of the convention, which, however, will not come into force until America ratifies the treaty. Anxiety as to the American-French convention has also been somewhat allayed by the report that assurances have been given that the convention would receive the support of the Republican Senators provided that Article III, which requires the approval of the pact by the League of Nations, is eliminated. How closely interwoven with the League of Nations is the proposed special treaty with France is clear from the statement made by President Wilson, on July 29, 1919, when he laid the convention before the Senate. After saying that the object of the special treaty was to secure France the immediate aid of the United States of America in case of any unprovoked movement of aggression against her on the part of Germany, the President declared:

It is to be an arrangement not independent of the League of Nations, but under it . . . this special arrangement shall receive the approval of the Council of the League and . . . shall remain in force only until, upon application of one of the parties to it, the Council of the League, acting if necessary by a majority vote, shall agree that the provisions of the covenant of the League afford her sufficient protection.

Since the special treaty "must be submitted to the Council of the League of Nations and must be recognized by the Council," and since the Republican Senators are, to judge from present indications, irreconcilably opposed to transferring any such super-sovereignty to the League, it would appear that, in spite of the rumor of assurances to the contrary, France has good reason to be anxious.

The attitude of unofficial England was, at first, one of mingled surprise, disappointment and disgust; later a more philosophical stand was taken, and although there has been no attempt to minimize the loss to world-politics and reconstruction, should the United States eventually refuse to become a party to the treaty, it is confidently expected that a compromise will be effected early in the coming session of Congress. In Japan protests have been sent to the Government against any concession in the Shantung provisions, and the former Japanese Ambassador to the United States, Viscount Ishii, has declared that he doubts if the Allied Powers would approve the Senate's reservations on the matter. The South American republics, according to the *Nacion* of Buenos Aires, regret that the action of the Senate, if maintained, will separate the Latin republics of America from the United States with whom they wish to be associated.

Opinion in the United States is divided. Senator Lodge declared, on November 21, that "There is no room for further compromise between Americanism and the super-government presented by the League." He wishes to carry the issue before the tribunal of the American people. Senator Hitchcock has said in reply that he, too, would welcome an appeal to the people by carrying the reservations into the coming campaign; he does not, how-

ever, believe that such a move would be patriotic. "The patriotic thing to do is to work out a compromise." At present no one seems to know what the next move will be.

On November 19 the Swiss National Council decided to join the League of Nations, the vote being 124 to 45. This decision is subject to a referendum.

Home News.—The one work which obscures everything else in the record of the special session of the Sixty-ninth Congress which met on May 19 and adjourned on

Record of the Special Session

November 19, was the exhaustive discussion of the Versailles Treaty of Peace, and the final defeat of two resolutions of ratification: the one with fifteen amendments proposed by Senator Lodge, and the other without amendments, proposed by Senator Underwood. Owing to the fact that the Senate was absorbed in the treaty, most of the important legislation designed to meet reconstruction problems was postponed to the regular session which meets on December 1.

The appropriations made under the Army, Navy and Civil Sundry appropriations were cut \$989,692,541.97, a reduction which was made possible by the unexpected speed with which demobilization was effected. The Woman Suffrage amendment was adopted; a complete and comprehensive National Prohibition law was placed on the statute books; the telephone, telegraph and cable lines of the country were returned to their owners; provision was made for the vocational training and the rehabilitation of wounded soldiers and sailors; and the Food Control act was extended with a view to prevent both hoarding and profiteering. Besides these important items of legislation a number of other measures of more local interest and of more restricted application were passed, among which were the conferring of citizenship on the Indians who fought in the war, the creation of the office of General of the Armies of the United States and the appointment of John J. Pershing to that office, and the raising of the rank of the official representative of the United States at Brussels from that of Minister to that of Ambassador, with the appointment of Brand Whitlock to that post. The Esch Railroad bill providing for the return of the railroads to their owners with provisions for efficient and extended control of them, the Good Budget bill, the Johnson bill for the deportation of undesirable aliens, and other bills providing for reconstruction legislation were passed by the House but failed, for lack of time, to come before the Senate.

Egypt:—On November 15 Field Marshal Allenby, British High Commissioner in Egypt, announced that "The policy of Great Britain in Egypt is to preserve the autonomy of the country under Milner Commission Opposed British protection and develop a system of self-government under an Egyptian ruler." With that object a commission ap-

pointed by Lord Milner is to proceed to Cairo "to explore the ground and discuss with the authorities on the spot the reforms necessary." As an answer to Allenby's statement the Cabinet resigned and the Nationalists, declaring that they would be content with nothing less than complete independence, started demonstrations which were violently suppressed by British troops firing on the natives. During the week of November 16 disorders occurred in Cairo which are described as the most serious since the disturbances of last spring. Twenty-one natives were killed and 180 wounded when the Nationalists stormed police stations to release demonstrators who had been arrested. Students carrying Egyptian flags and shouting "Down with Milner!" began the trouble. In Alexandria a large orderly demonstration was made on November 16 at the funeral of a Copt who had been killed. The Nationalists say they will boycott the Milner Commission and will give it no information. They insist on learning what Great Britain means by a "protectorate" and how it is to be carried out. General Allenby requested the president of the Cairo Nationalists and three other prominent Egyptians to retire to their estates but they refused to do so.

According to a dispatch that came from London, November 20, Great Britain, regarding "herself as trustee for the whole people of Egypt," is determined to carry out her plans notwithstanding all Nationalist opposition. Speaking in the House of Commons, Edward Shortt, the Home Secretary, referred to "the immense amount of anti-British propaganda with reference to Egypt purporting to emanate from the American press and circulated in English in the form of pamphlets," and said that "the Government was considering action against the authors" of the propaganda. The threat should cause concern to certain United States Senators who devoted considerable time on November 18 to a review of the history of England's occupation of Egypt. During the debate on the reservations to the League of Nations Senator Jones of Washington, as reported by the *Congressional Record*, moved that "The independence of Egypt shall be recognized and that country set up as a free, independent and sovereign State." In the course of the debate that ensued Senator La Follette recalled that in 1882 Gladstone, who was then Prime Minister, in response to questions asked him as to British intentions regarding Egypt said:

I can go so far as to answer the honorable gentleman when he asks me whether we contemplate an indefinite occupation of Egypt. Undoubtedly of all things in the world, that is a thing which we are not going to do. It would be absolutely at variance with all the principles and views of her Majesty's Government, and the pledges they have given to Europe, and with the view, I may say, of Europe itself.

Mr. La Follette then showed that this promise was repeated by successive British Premiers, but on December

18, 1914, England removed the lawful Khedive, appointed a successor and announced that henceforth Egypt would constitute a British protectorate. The King of Great Britain promised, however, as Senator Owen of Oklahoma showed, that "all influences that are seeking to destroy the independence of Egypt" would be overcome. "Those people," Senator Owen continued, "were given to understand that their independence was being fought for in this war" and because they thought so, they contributed 1,200,000 soldiers. "Thirteen million people have been promised their independence," added Senator Norris, "They are able to govern themselves. They have a civilization older than ours, and it seems to me that we ought at least to agree to the reservation that the Senator from Oklahoma has offered, and make good to these people who were loyal to our cause through the struggle."

Ireland:—Just at present the Irish papers are presenting a dismal picture of conditions in Erin. Page after page is filled with stories of arrests, raids and the other outrages so common in countries where brute force is the law of the land. According to the Dublin

Freeman 369 civilians have been court martialed in three years, and every day there are new arrests. On June 16, 1919, the *London Times* declared in a leading article:

What is not insoluble is the problem of making clear to the Irish people at large the attitude of this country [England] towards them. That attitude is comparatively simple. It is inspired by full and sincere good will towards Ireland, the Irish people in Ireland, and the Irish race the world over.

The hollowness of this protest is shown by the following extract of a letter addressed to AMERICA by Dr. McCartan:

On this date, June 16, 1919, these events occurred: ARRESTS: Mr. James Roche, of Middleton, County Cork, was arrested and taken under armed guard to Cork jail on a charge of collecting for the Irish Self-Determination Fund, without a permit from the English military authorities. Messrs. John O'Hagan, Charles O'Meagher and Simon W. Greenston, all of Belfast, were arrested on a charge of "illegal assembly." Mr. Lawless, son of Mr. Frank Lawless, Member of the Irish Parliament for North County, Dublin, was arrested at his place of business, Parnell Street, Dublin.

RAIDS: Approximately 500 houses were raided by armed military and police in South and Southwest Tipperary. The premises of Messrs. Heron and Lawless, Parnell Street, Dublin, were raided by armed police. Parts of a disused rifle were found and Mr. Lawless was arrested. The houses of Mr. F. Gogarty, and Mr. Gogan, farmer, both of Donore, County Louth, were raided by armed police. Mr. Lenahan, Rosnaree, in the same county, had his house also raided and searched. The Dublin residence of Mr. Harry Boland, Member of Irish Parliament for South Roscommon, was raided by a strong force of military and police. All private correspondence found in the house was read and all the personal belongings of Mr. Boland minutely examined. Mrs. Boland, the mother of the M. P., and her daughter were the only occupants of the house when the raid took place. The premises of Mr. Hoban, news agent, Parnell Street, Dublin, were also raided.

nell Street, and Mr. Michael Brady, Talbot Street, Dublin, were raided by armed police and exhaustively searched. The Dublin residence of Mr. P. O'Keefe, M. P., General Secretary of the Sinn Fein Organization and Member of the Irish Parliament for North Cork, was raided and searched by armed police. The business premises of Mr. J. P. Atkins, South Circular Road, Dublin, and his private residence at Portobello, Dublin, were raided and exhaustively searched by armed police. The business premises of Messrs. Donnelly, Wexford Street, Dublin, were raided by armed police and searched. The police raided, at Iona Park, Dublin, the house of James Hughes, one of the most prominent figures in the Irish labor movement. A number of tents belonging to holiday makers on the Dublin hills were raided by police and searched.

ARMED ASSAULTS: Mr. Martin Rice and his father, Michael Rice, a man of nearly sixty years and the father of eleven children, were shot by police at Ardatacalle, Queens County. The police came at one o'clock in the morning to Rice's house "protecting" a process server who brought (presumably) a notice of ejectment. The father refused to admit the process server, and after an argument the police retired and brought with them two other process servers. The party then entered Rice's yard, and one of the police, a Sergeant Mathewson, ordered Rice to take the ejectment order. "Take it," he said, "or I'll shoot you." Rice refused, and in the effort to prevent them coming into his house he was knocked down, beaten with the policemen's batons and the process servers' loaded ashplants. Martin Rice, the son of the assaulted man, declaring that he could not see his father being murdered, was rushing to his father's aid, when his mother called to him: "They'll shoot you." Martin turned round to speak to his mother, when he was shot in the back by the police and fell unconscious into her arms. The old man who at this time was lying on the ground half unconscious from his beating was shot immediately afterwards. No action has been taken by the Government against the police engaged in this assault. The English censor has refused to permit the publication of the full facts of this incident.

The annual Feis (Language Movement Festival) at Kilmallock, County Limerick, was proclaimed by the English military. In order to enforce the proclamation, military and police, fully armed and accompanied by machine guns and armored cars, invaded the town and occupied the main streets. The Feis was not held, but a crowd which gathered in the streets that evening was set upon by the police and many were injured with blows from their clubs. Among those wounded were many women and children. One woman who complained to a constable about the injuries inflicted by the police upon her brother who had served four years at the front in the English Army, was herself batoned for making the protest. A U. S. A. Chaplain who was a witness of the occurrence said he had never seen so unjustifiable an attack made upon peaceful citizens.

Military and police, numbering 3,000, invaded South and Southwest Tipperary. They were accompanied by armored cars, machine guns and aeroplanes. The Glen of Aberlow was first surrounded, and although it was two o'clock in the morning every house was entered and searched by English troops and police. The troops were in full equipment. One huge military force then proceeded through the entire district, entering every house in it. Aeroplanes meanwhile maneuvered overhead. Armored cars and motor lorries went up into the Tipperary hills and brought down the men that were tending cattle there and cross-examined them. The raid lasted all through the night. The English censor also suppressed the full facts of this attack on the peaceful people of Tipperary.

TREATMENT OF PRISONERS: The Westmeath County Council unanimously protested against the treatment of the Member of the Irish Parliament for Westmeath—Mr. Laurence Ginnell. They declared that the Government while professing to uphold

the rights of small nations, could "not allow the people's representatives liberty even to walk under arrest without being manacled."

The Galway County Council passed a resolution protesting against the treatment of prisoners in Galway jail, stating that Messrs. Hoey-Staunton, Dogherty and Jordan, all political prisoners from Galway, had been deprived in prison of their clothes and bedboards, and manacled. They also declared that Mr. Sheehy, of Kiltimagh, who was subject to epileptic fits, was more than once found in his cell in a state of collapse.

In concluding his letter Dr. McCartan says with clear decisiveness:

The London *Times* declaration that the English attitude towards Ireland "is inspired by full and sincere good will towards Ireland, the Irish people in Ireland, and the Irish race the world over," needs some small elucidation in face of these facts, all of which appeared in the press on the same date as its profession "of full and sincere good will."

The latest indignity to Irish manhood is the withdrawal from prisoners sentenced for political offenses the privileges usually granted to political offenders. Hereafter all Irish men sentenced for such enormous crimes as the demand for Irish liberty will be treated as common felons. In referring to this, Arthur Griffith, M.P., states that no "such prisoners will accept the status of a criminal, let the consequences be what they may."

William Coote, M.P., for South Tyrone, accompanied by six preachers, sailed from Liverpool to New York, on November 22, for the purpose of "putting before their *An Irish Protestant Mission* churches (*sic*) in America the true position and the dangers (*sic*) which threaten their churches in Ireland by the adoption of the Sein Fein program." The dispatch proceeds as follows:

The party comprises: Presbyterians, the Revs. Wylie Blue and William Corkey; Methodists, the Revs. F. E. Harte, Edward Hazelton, and C. W. Maguire; Episcopalian, the Rev. Louis Crooks. All these clergymen officially represent their respective denominations, which number approximately 1,000,000 Irish Protestants.

The Methodists of Ireland include some home rulers, but all are agreed on opposing the plans for an independent republic. The Presbyterians have been more active than the Methodists in Irish politics and in opposing home rule. Mr. Coote and the Rev. Mr. Corkey are vigorous Carsonites.

The delegates will not confine their attention to the Ulster question, but will present the case of the Protestant minority throughout Ireland, which includes a great number of heads of professions and industries. The belief among Protestants that America might be influenced in favor of Eamon de Valera, created by the reports of his receptions, has caused great apprehension among the Irish Unionists, who therefore decided to present the other side of the case.

Americans should be thankful for this mission, since it affords another proof that Irish Protestantism is opposing the will of the vast majority of the Irish nation on fictitious religious grounds. The preachers will be engaged in the un-American task of proving what is already known, viz: that to Irish Protestants freedom means liberty for them, a small minority, to tyrannize over the vast majority of the nation.

The Mexican Excavations

Rt. REV. A. E. BURKE, P. A.

WE cannot talk politics; everybody knows everything about Mexican politics; so let us talk archeology, or attempt to describe, in a commonplace way, the "diggings" which Professor William Niven is making just outside the City of Mexico, in the pueblo called San Miguel Amantla, Atzcapotzalco, where the great upheavals of a war such as we have just come through, may have left behind it an extinct race, and where volcanic eruption and flood surely wiped out races which set up empires and castes, and all that goes with human organization, long before the nations which we now see jockeying for place in the great world-race, had yet come into existence.

Who is Professor William Niven? Well, after coming here I was introduced to a "canny Scot" whom people regarded as about the only antiquarian in the place. He has a degree, is a member of national historical societies, and keeps a curiosity shop in which you can get relics from all periods of Mexican life; and not a few of the precious things besides which in the revolution have been robbed from the Bishops, churches and respectable citizens of the land.

"I have some of Archbishop Plancarte's classic collection of Mexican antiquities," he said to me, the first time I met him; "and if you bring the good gentleman to my shop I shall show them to him. Better still, if he identifies anything there as his own I shall be glad to return it to him for nothing."

I thought this was rather off-handed, at first blush, for a close-fisted Scot with a beautiful burr in his speech, so I said nothing but kept my weather-eye open. I met him again soon after, and found him so very interesting, generous and genial that I went with him to his shop, to see its contents. Needless to say, I was greatly surprised and interested. Like all really scientific people he is very exact in his knowledge and very modest in its expression. I quickly learned to like the antiquarian, so when an invitation was extended to go and see where he got the wonderful things on his shelves, an invitation that comes to but few, indeed, I accepted it with all that it entailed very gladly, and squared my engagements so as to appreciate the outing to the full.

Our "diggings" is about four miles from the car-line, he told me. I shall have my man call at the hotel whenever you wish, but, of course, I myself am off at six o'clock every Sunday morning, to go to work, real hard digging, at half-past seven. My man will guide you from the tracks; you can walk it in half an hour.

I did not quite know what lay before me; and so I began to get ready for a rough trip and its attendant hardships. Presently notice came that two other gentlemen had asked to see the excavating, also, and were

driving their motor from the Hotel Isabel at ten o'clock and would look for me at the same hour at my hotel. I found a six-passenger touring-car with two gentlemen, Señores Hita, rich cotton manufacturers of Saltillo, waiting me at that hour, and off we hied through the Paseo, Puente de Alvarado, Tlaxpana and Tacuba, where the good road ended and the bad road began. We were going due west from the car-line; and after the fall rains, the roads, never too good for motor cars, not being macadamized, were in no shape for a great, heavy Cadillac roadster; so the venerable owner of the car and I began to play pitch and toss with each other in the back seat until, at length, after many *hombre, cuidado!* and *hombre, á donde vas?* we stuck hard and fast in a slough, the right-hand hind wheel revolving rapidly without contact with anything but mud-pie.

I shall not describe the troubles we had getting out of that impasse. But I saw how child-like and impractical the average Mexican, specially the Indian, really is. I know little about these things myself, but after about twenty peons had gathered about and jabbered in all the moods and tenses of excitement to the chauffeur, I got to a little hamlet nearby, procured a hardwood slab which served for a well-board in the lot, and putting it under the groundless wheel, told the Indians to lift and push with all their might, when, the throttle being wide open, with much groaning, vibration and mud-choking, the machine moved forward and we were on *terra firma* again.

There were more quagmires before us, so a council of war was held and we decided to let the muddy car move over the bad places empty, while we walked on afoot. The beautiful motor and its elaborate lunch-trunk made an awful picture of mud and mire to look at.

We now pass through the village of Santa Lucia and halt before the hacienda on which our antiquary does his work. It is a fine, sunny day; the air is soft and balmy; birds lend their song and flowers their sweet odors to the enchantment of the scene. The blue mountains, never more clearly outlined, are on our right, and seem very near at hand; the radio-towers of Chapultepec are in the perspective, as we trip lightly over a foot-path, through an extensive corn-patch, to find ourselves close upon great mounds of freshly upturned earth. We are at Professor Niven's "diggings", and no mistake! I notice the earth in fine powdered shovelfuls coming up from out an excavation, and soon the cheery voice of the Professor bids me: "Come down and see what I am doing".

The excavation is now (eleven o'clock in the forenoon), twelve feet by six feet and six feet deep, and he has already dug up some valuable things, skulls, bones.

pottery and ornaments. I look upon the collection, on the brink, with awe and wonderment, and jump into the great, ominous pit to scrutinize more closely the very latest findings. The earth is soft and friable, alluvial formation with stratifications of *tepetate* and gravel, and some ashes. The whole Valley of Mexico was a great lake-bed filled in by volcanic eruption and some soil erosions from the great mountain ranges which surround it. Evidently erosion in these mountains is extremely slow, as there are no sandstone or other stratifications to indicate such origin, and today the valleybed where Niven is digging, is very much as Cortez described it 400 years ago.

Our industrious antiquary works on without surcease. His instrument is a small pick-axe. He swings it vigorously with his strong right arm, and is all aglow under the healthy exercise, although a veteran of the allotted span of three score and ten. The bare-footed, husky Mexican shovelers have already thrown up the loose earth from the sides, with much force, but great caution and an eye to the appearance of anything worth securing.

Here is an adult skull, [he says, as I enter]. I am just awaiting you to expose it. See, it is enclosed in an earthen vessel! Let's try to get it in its entirety, for thousands of years have sped over it and it is seldom those ancient ones stand exposure to the air.

Digging around it carefully he brought a dish out with the head in it, a yellow skull encasement, yellow as beeswax, with the teeth still set in the jaws and the interior filled with the dirt, ashes and decomposition of ages.

"Now we shall see whether he was a patrician or a common plebeian", he remarked, after carefully putting the skull aside, as he sets to work to excavate further, searching for traces of the ornaments its owner in the far off ages used to wear.

This is a plebeian dish, [he puts in], a common piece of pottery. But here is a bead which shows some distinction in its wearer. These jade-beads are taken from the Aztec formation which extends only a few feet down. We get relics as deep as fifteen or twenty feet. They are pre-Aztec. Oh, here is a wall! This was evidently a house or temple. Behold, a splendid incense burner of the more elaborate fashion!

"And here is an ivory needle," he continued, handing me an instrument such as these people used in that far off day—a nicely polished, yellow, bone sewing needle, about the size of our finest darning needles, with a well-made, still well preserved eye for the thread. This was the forerunner of the iron and then the steel needle we now use. And, no doubt, some dusky dame or damsel, in the dim twilight of antiquity, sewed as dexterously with it in making apparel for her lord or lover as would put many of our modern ladies to shame, for many of these, (if it had not been for the awful war just over, which after all was the occasion of a return to the domestic art of needle-work in the household), would never have known what their prototypes were able to accomplish with this simple and handy instrument, before

the advent of that grotesque being, the modern gentleman and still more grotesque modern lady, came on the scene:—

"When Adam delved and Eve span,
Who was, then, the gentleman?"

"Wonderful things are printed in this book," said the Professor, as we watched the unearthing of many beautiful pieces of pottery with their striking coloring, especially the vermillion, which we now have lost the art of mixing. "Here are portraits of the family," he added, holding up some well preserved images.

See this one, purely Phoenician or Egyptian; this one Mongolian, and this one Ethiopian. The sources of these races were all different. They were as anxious to delimitate themselves as we are. There were terrible cataclysms in this beautiful valley. These people—whole families in this structure—were overtaken by flood and destroyed, possibly the whole race at one time. Others coming later built on top of the old civilization, for these people were civilized, and they, too, were destroyed by the awful eruptions of the volcanoes; and these near the surface were put to flight by superior human forces. See the lines of cement which mark the various floors, this is found anywhere in the great valley of Mexico. Then, here are images of gods and the pottery impressions of sacred rites. I am a Mason myself [said the Professor, cautiously] and find in these pieces the unmistakable evidences of the secret rites we call our own.

What use telling him that these so-called secret rites were of religious origin, and that Masonry had retained them after it had ceased to be a religious gild, even when in conflict with real religion!

Señor Hita, watching the absorbing task, and mindful of the necessities of nature, advises the Professor that it is time now to cease digging and repair his forces with food and drink.

I haven't time to eat, [is the reply] this is my real day of pleasure. A tortilla and a mug of "pulque" is all I get from the *criada* there; and then back again to the task.

Well, you shall have more than that today, [rejoins the provident Señor].

So we all repair to the motor, open the well furnished lunch-trunk, and with silver plates, cups and cutlery spread out before us, start in upon a lunch which commences with sandwiches—ham and cheese sandwiches—and ends with nicely carved roast chickens. The Professor's lunch-box affords *enchiladas* and *pulque aguamiel*. We have a try at these native drinks while the *vino tinto* stands aside in blushing neglect. And we have hard-boiled eggs and sweets and *elotes*, a meal that would make a king envious, and all the while the *niños* and *perros*, stand around and enjoy the remnants, putting in a remark or a growl whenever too long an interval separates them from their quarry.

Up there through the village you see ahead of you, Santiago Ahuizoetla, (you can get there easily), you will find the excavated walls of the great temple of Coquatebleco [said the Professor, as he left us to resume his work]. Go and see it and come back to me when you are through.

We walked down the lane, through the hamlet and turned to the left along a narrow roadside; and there, sure enough, we found these interesting remains in the uncovering of which the Government is said to have paid much money for little work. The outlines of the temple are as clearly defined as those of San Juan Teotihuacan, but the *población* or "republic" was not so extensive, so the temple was greatly inferior. All the markings are clearly observable however; the floors and walls, cement or hydro-lime defying the ravages of the ages and putting to shame the pretentious cement-mixers of our own day.

But San Juan Teotihuacan was the center of a great Aztec republic. There are found the great pyramids of the sun and moon, the former as marvelous as even the great pyramid of Egypt, which was one of the world's greatest wonders in the days when wonders were limited to seven.

We return to the excavations and the Professor. He is still unearthing skulls, images in stone and terra cotta, common pottery utensils and highly ornamental vessels; incense burners, many spindle whirls and bone needles; jade beads from China, etc., etc. He holds up a skull and animadverts that it is of an infant; and, almost immediately, it falls asunder under the action of the air.

"But here is an adult skeleton," he assures us, as the

bones are thrown up at our feet. "He was a man of stature and nobility." And so he goes on digging and joying, until the great clear sun shows signs of hiding behind the mountains, when the hands are promptly paid off in pesos, the result of the days' finding basketed, and on the head of a lusty Indian carried in to the city shop, to be classified and tabulated, given away to institutions or sold to cover the expenses of the operations he so delights to carry on.

"Ay Dios!" says old señor Hita, as he sees the staring skull packed away: "Who will thus irreligiously handle our bones ages from now, and marvel what race of beings we are!"

Here is the mystery! How did the Egyptians and Africans get there, in the Valley of Mexico? The Mongolians may have come by the continental coast over the great Strait of Behring. Was the lost Atlantis the bridge over which the Ethiopian and the Phoenician came? The Lord only knows.

We passed by the "Noche Triste" as we returned to the City through Tacuba, and thought within ourselves that that "flood of tears" which Cortez shed here 400 years ago was of today even, compared with the things the Professor was unearthing in Atzcapotzalco, in the Valley of Mexico.

Social Works of Belgian Women

J. VAN DER HEYDEN

THE ruinous, out-and-out standstill to which the Great War brought Belgian industry, the consequent distress of the laboring community, added to the pernicious constraint under which employers and employee, helpers and helped lived all through the frightful ordeal, checked the development of Christian social institutions for men, and, in the first stages of the conflict, crippled female social organizations. It was but for a while, however, in the latter case. Under the energetic and ever active direction of Miss Victoire Cappe, General Secretary of Christian Social Works in Belgium—such is the lady's full official title—women social workers shook off the lethargy for which the frightful cataclysm was responsible and resolutely set themselves to the task of devising ways and means to make even the war serve their purpose.

They reasoned: "What's the use of folding arms when so much is to be done? What's the use of waiting for better times when the work is at hand and pressing?"

With mills idle and shops closed there was nothing for women wage-earners to do but to stay at home. There at least the social workers could have heart-to-heart talks with them, impart to them singly much useful information, answer objections and elucidate doubts, whilst they themselves learned in the quiet intimacy of the home what would not have been told them in less familiar surroundings.

The first immediate result of this house-to-house canvass was to bring groups of women wage-earners together in housekeeping classes and sewing circles, where an opportunity was afforded them to learn to manage economically and rationally their household concerns. For, their daily presence, from early girlhood, in mill and factory had left the most of them sadly helpless in those very things that belong essentially to woman's sphere. From the classes and circles they were drawn to listen to conferences on their home duties, on the advantages of cooperation, of self-help through syndicalism.

The classes, circles and conferences were supplemented and completed by conferences for their sisters more favored with this world's goods, who wished to apply themselves to the various phases of social work.

The multiplication of these educational centers called for the foundation of numerous secretariates, which were promptly affiliated to the General Secretariate established in Brussels. With its assistance and under its guidance, the former became live centers of social activity, where women wage-earners found moral and material support, advice and encouragement. Their work soon developed so much and became so diversified that they had to be divided into distinct departments. These departments grew gradually out of the work itself as it progressed and ever called for more specialization, to insure greater efficiency.

When the Great War ended each secretariate housed an employment office, an office for professional orientation, a social insurance department, a board of inquiry into the needs and conditions of working-women and of their homes, a documentation office (for which magazines, newspapers, reports from various bodies of social workers, supply the material) a lecture-course department and information bureau, and the headquarters of the various local syndicates and of the federation of syndicates. Sometimes there is connected with the secretariate a cooperative store, and in a few places, a co-operative shop of production-of-lace-making, for instance, at Namur and in Flanders.

In 1914 there were but six secretariates all told; at the end of the year 1918 there were forty-three, well housed in homes purchased or rented out of the secretariates's own resources.

The great protagonist of Christian women's social work in Belgium, Miss Victoire Cappe, is authority for the statement that it was during the Great War that Belgian women began to realize to the full their social responsibility and the social rôle of labor as well. Their husbands, sons and brothers fought heroically in the mud of Flanders and sacrificed themselves even unto death for the common cause; should they idly cross their arms and wait for the end without any gift of their own making to gladden the survivors' return? They, too, want to serve the land of their fathers. Not being called upon to do it upon the battlefield, they set about doing it at home; and mindful of their country's motto, *L' Union fait la force*, they bent themselves to rendering their efforts more effective by rallying round the standard of syndicalism and social cooperation. Their country lay deadly sick, wounded, all but annihilated. Theirs was not the power nor the duty to avenge its wrongs, to drive the foes from the hearths they polluted; but theirs was the power and the duty, they held, to assuage its sufferings, to pour balm into its wounds, to help with soft womanly hand and warm womanly heart to nurse it back to health and to new life, yes, to a better life than before.

Their zeal was many-sided. There was not a suffering, not a misery, they did not aid in relieving. Not content were they to work along old lines: they entered new paths, and seeing men's organizations all but broken up, they freed themselves from men's tutelage and assumed themselves the conduct of affairs particularly their own.

The result was that the country witnessed the growth of a veritable network of institutions for the furtherance of the well-being of children, of mothers and of girls depending upon their personal industry for a livelihood. The institution, however, that was to uphold all others, the one that remained the main object of the preoccupation of social workers and from which the most beneficial and lasting advantages were expected, was the "syndicate." To promote the syndical education of women was the great aim of the leaders who have the well-being of

their sister-women at heart. Well they might promote it. For the wage-earners' syndicate as today understood seeks to secure to its members every possible material and moral aid; the Christian syndicate applies itself even to furthering the religious and spiritual welfare. Whatever interests the wage-earner, the syndicate considers worthy of its attention: conditions of living, of pay and of work; security, hygiene and morality of shop and factory, aid for the out-of-work, for the sick, the aged, professional education, study of social legislation, furtherance of such legislation and of ways and means to increase the workers' possessions, freedom to practise religion, and better religious instruction. In house-to-house visits, in conferences, in tracts and, most of all, by practical exemplification, it was shown to the women wage-earners that the syndicate covered all these grounds. They understood: they banded together for the defense of their interests, and where women and men were grouped in mixed organizations, the women began to make their voices heard, where before they had left everything to the initiative and direction of men. Their influence increased as their syndicated numbers augmented and with it waxed also the prestige of their leaders in and outside governmental spheres. It was felt that they were to be reckoned with and to be relied upon for the uplift of the country. Upon the return of the Belgium Government to Brussels some were called upon to share in the work of official and governmental boards for the study of the professional concerns of the wage-earners.

The first and foremost among them, Miss Victoire Cappe, has gone to the United States as a delegate from the Belgium State to the International Workingmen's Conference at Washington in execution of one of the clauses of the Peace Treaty.

She it was who founded the first Christian Syndicate for women in Belgium, at Liège, namely, in the year 1907, and also the first professional evening classes for girls and social circles of study for young ladies of the bourgeoisie.

In 1919, at the Congress of Catholic Charities held in the city of Mechlin, she was given an opportunity to make known to the country the results already attained and her hopes for the future in the immense untilled field that lay before Belgium Christian women. She then read two striking reports. They were bugle-calls for action which made the social education of the women of the upper classes, female trade-unions and working-women's professional and social training live issues, at least in all large industrial centers of the land.

Encouraged by his Eminence, Cardinal Mercier, Miss Cappe accepted invitations to lecture in various cities from social workers who had been deeply stirred by her report and who needed but to be shown it to enter resolutely into the way of social reform of women wage-earners through cooperation, the syndicate and all it stands for.

The task was not an easy one. According to the latest available reports, there are 700,000 women earning their livelihood in dependent capacities in commerce and industry. They represent one-fourth of the entire female population. The difficulty of preaching the evangel of syndicalism to all these was increased through the opposition of the employers and still more through the ignorance and the mistrust of the women themselves. Yet, success was registered within a short time; it was but a relative success; but it spelled encouragement for the doughty founder of the movement. The peculiar circumstances of the war set it upon solid ground.

There were 9,820 "syndicated" women when the war broke out; when the war ended their numbers had increased to 17,363, including among others: 4,200 seamstresses, 2,716 lace-workers, 700 laundresses and ironers, 3,866 textile workers, 1,900 clerks, 1,560 glove-makers. Their trade interests and those of seven other trades are represented by thirteen syndicates. These are formed into units through federations, either mixed, or for women only. The federations are grouped into the National Confederation of Christian and Independent Syndicates of Belgium.

Through the so-called regional secretariates, the Syndicates keep in touch with all other organizations for the social betterment of the wage-earners, whilst the General Secretariate of Christian Social Works of Women in Belgium with headquarters in Brussels maintains a bond of union between the syndicates and dependent organizations.

Through two reviews, one French and one Flemish, and four newspapers, two for the French-reading public and two for the Flemish, the individual members are always posted on all the phases of female social activity. The papers serve also to propagate the tenets of syndicalism, to voice the desires of women-workers, to defend their particular interests and to pursue the Christian social education of women.

The leaders realize plainly that their progress is far yet from what it would be with a better social education as well of the female wage-earners as of their sister-women of the better classes. These latter must be made to realize that they too have a share of work to do for the social improvement along Christian lines of their sex in Belgium. They need to be taught by those whom experience has already taught how to go about it. That work of education is carried on not only by newspapers, magazines and tracts but also and perhaps still more by means of lectures, study-circles and classes.

The General Secretariate has organized various lecture-courses, as follows: For lady-clerks, courses in which the working-system of their syndicate is taught as well as the means to be employed in order to develop and perfect them; for teachers, lectures aiming at imparting knowledge for the proper adaptation of their teaching to surroundings wherein their pupils move and to the needs of the working-classes; for leaders of so-

cial works, courses of religious and social training, consisting of lectures given by university professors, clergymen, sociological students, and of practical lessons; for select working-women, religious and social lectures to fit them to take the lead of syndicates and women's leagues; for apostles, lecture-courses that group a few zealous working-women for a fortnight for the purpose of training them for the apostolate in factories and workshops. These are not supposed to give up their trades, to become syndicate secretaries or salaried propagandists, but to seek knowledge, merely to preach the good cause around them, as they go to their daily task or come from it, whilst at it, and during their leisure hours in their homes and the homes of their friends. Their work is the most modest; but it is as fruitful as it is modest. Wherefore they have appropriately been designated as "apostles." They are the real apostles of Christian social activity with whom mainly rests the future development of cooperative and syndical action according to the spirit of the Divine Reformer, Jesus Christ.

After-War Morals In England

A. HILLIARD ATTERIDGE.

I HAVE already noted that the years of war have not produced any marked revival of religious belief in England. In 1919 there is the same indifferentism as in 1914. Unbelief has become more assertive so far as dogmatic religion is concerned. There is a kind of intellectual chaos in the Established Church. Christian Science, Spiritualism, and various forms of semi-pagan superstition have got a new lease of life and made many recruits. Now comes the question: Has there been any improvement in the moral condition of the people? I fear the answer must be in the negative on all points but one.

The people are more temperate in the matter of drink. This has been forced on them by the strict war regulation of the drinking bars. Shorter hours, late opening and early closing, higher prices for spirits, and a lower alcoholic standard in every drink from whiskey to small beer, have made it a less easy matter to get drunk. So the statistics of arrests for drunkenness and offences arising from drunkenness fell year by year during the war. Since the armistice the statistical curve has shown a slight upward tendency. But there is still a solid gain in this matter of temperance. English temperance advocates, however, do not make the mistake of arguing that because control gives good results Prohibition would produce a millennium. "Pussyfoot" has not much chance of success in London.

One might expect on general principles that with the progress of temperance in matters of drink there would be a corresponding gain in the moral condition of the people. Unhappily this has not been the case. The war meant the wholesale breaking up of family life. It was not only that millions of men went away to the camps

and fighting line to live under new conditions, but at home there was a wholesale dissolution of the ordinary home ties of peace. Hundreds of thousands of young women, many of them all but children prematurely released from school, went into munition factories and business offices, and found themselves earning large wages, with little or no check on the acquaintances they made in their spare time and the way they spent their money. Later on uniformed corps of women and girls were formed for army work, and in some of these corps discipline off the parade ground was notoriously lax. Every week a huge army of men on leave came back to England for a few days. Some of them found their way home, but thousands, including most of the Colonials drifted to London to have what they called "a good time." It is an unfortunate fact that whilst they were on the one hand warned of the dangers of vicious indulgence, on the other they were instructed in what were supposed to be easy ways of obviating its effects after running the risk. The army authorities seem to have accepted as a kind of inevitable necessity of war time widespread immorality around the training camps and among the men on leave. While the chaplains preached manly self-control, the doctors seem to have mostly been concerned in minimizing the results of vice, and some of them frankly recommended "prudent" self-indulgence.

This is an ugly side-product of a prolonged state of war, that is not even mentioned in our popular histories of glorious campaigns. Unpleasant as the subject is, it is surely better to face the facts. There was during the war a studied silence on the subject. The soldier was represented as a knight without fear and without reproach. Early in the war a Protestant clergyman in London warned the young women of his church to be cautious about "walking out" with soldiers. One of the most widely circulated of the London papers at once denounced him as an insulter of the army, and said that every British soldier was trained to respect women. Lord Kitchener had issued to the men of the first Divisions sent to France a personal appeal warning them of the necessity of honorable conduct to all women. It was made the subject of ribald jocularity in a farce at a London theater within a few days of its publication.

The theater and the war-novelette helped to increase the mischief of the time. There never has been such laxity on the London stage as in the years since 1914. Song and dialogue and the plots of the pieces have become recklessly suggestive, the dress of the dancers more and more scanty. The newspapers make little protest. Perhaps they suggest now and then that costumes are rather "daring", jokes and songs "too near the line". But the effect of these mild criticisms is to fill the theater with eager audiences. Meanwhile the novelists and newspaper story writers ring the changes on stories of girls who go astray and wives and husbands who forget their marriage vows, and the "movies" present such tales even to children.

At the outset of the war for the first time in the history of our military administration, it was decided that the separation allowances granted to the wives of soldiers on service should also be given to unmarried women with whom reservists or recruits had been living. These also were classed as "dependents" entitled to state help. One result was that men secured a weekly wage for women they had picked up in the street before going to the front. It certainly was not the way to make marriage more respected. Soldiers in training or on leave often contracted hasty marriages on a few days' acquaintance. Sometimes they were already married. In some cases they entered into these quickly arranged marriages in more than one place. At every assize court there are now a number of charges of bigamy to be disposed of. One of our legal officials tells me that it is estimated that for every charge that comes before the court there are fifty more in which no action is taken. "Bigamy has become quite a common offence," says one of our prominent judges.

The legalized bigamy that is engineered with the help of the divorce court is even more common. There was a time when divorce was comparatively rare and entailed some disgrace. It is now becoming an every-day matter. For the present term of the divorce court that runs from Michaelmas to Christmas there are no less than 2,000 cases on the list. At least a score of new cases are added every day. To deal with the list it has been necessary to bring in an additional judge.

Of the 2,000 cases some 1,800 are "undefended". There is no dispute as to the facts. In many of these cases the whole business is a collusive arrangement to break up the marriage. In numbers of these undefended cases among the evidence produced is a letter from the guilty party informing wife or husband in a calm, matter-of-fact fashion that another "lover" has been found, that evidence for the court will be made available, and the sooner "freedom" is secured for a new marriage the better for all parties. The divorce court is simply used as a machine for change of partners by legal process and successive polygamy. And an association, with a popular novelist for its president, is agitating, not for restraint on the breaking up of marriages and homes, but for increased facilities for cheap and speedy divorce.

I lately discussed the moral state of London with a highly placed official of the police organization. He told me that the number of the army of professional vice in London, the women who earn their miserable livelihood by sin, is now about 80,000. Of course there is a huge population of some millions and London is a cosmopolitan center of tourists and "pleasure-seekers", but even so, the number is appalling. It is no wonder that the problem of dealing with the diseases that follow vicious indulgence has become so serious that frank warnings on the subject are published in the press and even placarded by the Government. The desperate remedy is even gravely suggested of popularizing the

precautions which are supposed to minimize the danger of excess, but at the same time tend to make men and women more ready to incur the risk. All such precautions are doubtful remedies at best. They were systematized in the army during the war, but nevertheless be-

side the hospitals where men lay suffering from honorable wounds there grew up other hospitals where the patients were the victims of their own disgraceful conduct. So much for one aspect of the "enobling influences of war".

Fairy-Land and the Oak Tree

T. J. BOUSCAREN, S.J.

ONE of the worst things about growing up is that it puts one out of the way of living in fairy-land. After the age of five or six, there is little chance to see a dragon or a centaur, to ride on a winged horse, or fly to the moon on a silver cloud-chariot. The many-colored dreams of infancy, with the wonders that peopled them, have faded and given place to dull realities and common folk in plain drab or khaki. Dragons nowadays are nothing but Fords or subway trains, and an air-plane is too noisy and troublesome to be a good substitute for a well-trained cloud.

These phantasms captivate the imagination of children because, though they are not true to life, and though the child may know that they are not, still they represent things that might really exist in another world, or even in this, were it only a little differently constituted. A little tot may not really believe that there are either centaurs or winged horses in Missouri, for instance; yet he likes to be told about them. He can easily think of horses with the upper bodies and heads of men, galloping through dark forests; and of Pegasus soaring up on strong white wings into the golden sunlight high above the sea. Tell him stories like this and he will scream with delight. They appeal to him with a certain sense of reality. And after all, Pegasus and the centaurs may well exist in some other world than ours. Who knows?

But let your youngster only grow old enough to understand the elements of a geometric figure; let him but learn what is a square and a circle, for example; and then tell him that somewhere, perhaps, a square and a circle are exactly the same. This will make no impression, for he knows that it is an absurdity. He already discerns the dividing line between a thing that is possible though not actual, such as a winged horse, and another kind of thing that is not in any way possible and that never can exist. A square circle is absolutely impossible under any conditions; it is a contradiction in terms, and is, in fact, simply and absolutely nothing.

Whatever one may think of the possibility of miracles, it must be admitted that they do not belong in this latter class of impossible things. You may never have seen a person, once dead, come back to life, or a crushed bone grow into a sound and healthy limb in an instant. You may even assert that these things are impossible; but, at least, they are quite conceivable. They are not, like a square circle, simply meaningless. On the contrary, they have a very definite meaning, and you can vividly

imagine them as taking place before your eyes. What you mean by saying they are impossible is that you know that the laws of nature are uniform, and that it is contrary to those laws for a person, once dead, to come back to life, or for an injured organism to be restored to perfect soundness in so very short a space of time. Therefore, nature's laws being such as they are, these things cannot happen.

The laws of nature are, in fact, uniform and invariable according to common experience. Do you not remember some favorite tree that you are accustomed to visit in your familiar rambles in the country? Perhaps it is a magnificent oak, standing sentinel high up, a little apart from the lesser forest trees that clothe the slopes of a wide valley. You always catch sight of it at a certain turn in the lane, and you know just how many steps will bring you to its friendly roof. Now, as you approach it, are you perfectly sure that when you reach it you will not find water-melons hanging from its sturdy branches instead of acorns? Of course you are. According to the universal law of nature, water-melons never grow on oak trees. Not from your own experience alone, but from that of every observer of oak trees, you learned the invariable physical law that oak trees never produce water-melons. You have a right to rely on it that this law will not change today. You may say that you are physically certain of it.

Yet a little reflection will convince you that, however certain you may be of this, it is not absolutely necessary in the same sense that it is absolutely necessary that a circle be always a circle and never a square. In other words the reason for the uniformity of nature's laws cannot be those laws themselves. Suppose, then, that you reach the familiar spot and throw yourself on the cool turf beneath the towering branches. You are in a speculative mood; and so you ask yourself why that particular tree, like all others of its kind, invariably produces acorns and never water-melons. Do you fancy that you can answer the question? You can, of course, in a way. There is, in fact, but one answer. It is the nature of oak trees. But again why is that their nature? God made them so; that is all. A child knows this much; and the profoundest sage or the wisest botanist knows no more. Lying there and looking up along the knotted trunk at the strong branches that spring out from it and go twisting and curving in a maze of intricate lines; lying there and inhaling the smell of

the good earth, and watching a dozen shades of green and gold and crimson flicker and flash as the sunlight sifts through the waving mass of leafage, where, here and there, a perfect acorn hangs like a bell, perhaps you may imbibe fresh wisdom with the quiet sunshine. Then, suddenly, with a firm and satisfying assent, you may grasp the dimly-remembered words of a certain stout-hearted and well-beloved poet, inspired, no doubt, by similar surroundings: "Only God can make a tree." There, just above your nose, hangs a dainty acorn trembling on its slender stem; and just beyond it, through a rift in the branches, is the sky, blue and cloudless, millions of miles of serene, unbroken space. God made them both; and only God can make them.

The fact is that the closer one comes to nature; the more one comes to learn her intricate order and infinite variety, her immensity and minuteness, her delicacy of line and exquisiteness of color, and the majesty and overpowering poetry of her; the more does one's knowledge and admiration compel him to admit that the Being who is capable of producing *that* is capable of everything. It no longer seems an impossible thing that water-melons should grow on oak trees. The reason they do not do so is simply that it is more beautiful and fitting that acorns should grow there; and God, the Lord and Maker of the universe so ordained it. You no longer doubt that He could, if He wished, have placed water-melons in their stead. We could not explain or understand the water-melons; but neither can we the acorns. The Power that can set the living acorn on its stem, and play with the colors in the autumn leaves and in the sunset cloud, can do with His creatures whatever He will. In short, what we call the laws of nature are only the outward expression of God's decree in regard to his creatures. The physical laws, strictly speaking, do not govern or control anything; but the Maker of the world governs and controls all things with wonderful order and uniformity, according to the natures He has given them; and we call these inner natures and the regular succession of orderly actions which they produce, "physical laws".

If physical laws are unchangeable, it is not because they themselves require to be exactly as they are, but because God, their Maker, requires them to be so. It is impossible to conceive them as offering of themselves, any resistance to such change, suspension or annihilation as He might choose to effect. They are dependent on Him for their being and for their operation. Now, a miracle is nothing but a temporary interference with some physical law on the part of the Author of nature. To such an interference, the physical law itself can offer no obstacle. Can a watch insist on running anyhow, if the watch-maker chooses to remove the main-spring?

But why put in a main-spring, if it is to be removed? Here is an objection to miracles that is based, not on physical laws, but on the wisdom of the Creator. I grant you that the Author of nature must be all-wise,

and that there is something repugnant in the supposition that He would need to interfere with His own established natural laws in order to remedy any defect in the original plan. That, I grant, is absurd. But of course I suppose nothing of the kind. Miracles are intended, not primarily to remedy physical defects, but to confer benefits of a higher order than those comprised in the scope of mere physical nature; benefits so magnificent that in a sense they deserve to be ushered in under just such striking and extraordinary circumstances as the visible suspension of some well-known natural law.

The miracles in the life of Christ; His raising of Lazarus, four days dead, from the tomb, His giving sight to the blind and curing the sick by a word; these things were done, not for the sake of the cures themselves, but to show forth throughout the world and in all ages to come, the saving truth that Christ is God. Go to Lourdes in these latter days. There you may see incurable organic diseases cured, and rent flesh and broken bone healed almost under your very eyes. The ordinary course of nature is surely interfered with; the laws of the human organism are apparently suspended, so that medical science stands nonplussed at the unprecedented changes that are wrought without natural cause. The great First Cause is working directly there; but not without a purpose worthy of Him. Those cures are not thus miraculously wrought by Him, simply to give some poor sufferer a few years of joyous life in perfect health. That is a secondary object, also intended; but the first purpose is to show forth visibly the boundless power of the Almighty, and to confirm by these visible wonders the Catholic Church's announced dogma regarding the Immaculate Conception of the Blessed Virgin Mary, Mother of God.

Rarely and for great reasons the finger of God is deftly inserted into the mechanism of this marvelous world. Then some one of its millions of wheels momentarily stops or reverses itself, or some one of its millions of subsidiary systems is stimulated to an activity entirely surpassing its natural powers. The watch-maker does something to the wonderful watch. But I say there is nothing either in the watch or in the watch-maker that renders such temporary interference incredible. It is done, not to repair the watch, but to make it serve in a wonderful way, some higher purpose far beyond its natural destiny. The occasion is always worthy of the event. The truths that God intends to signalize when He chooses to interfere with the course of nature by miracles are stupendous truths. The Son of God, made man to redeem the human race; a daughter of Eve, preserved from the stain of Eve's sin in honor of the Incarnate God she was to bring into the world, these are sublime truths: their announcement to man is worthy of a sublime setting. In His own way and at His own time, God may announce or confirm such truths as these by that sovereign interference with nature's laws we call a miracle.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

Compensation for Ecclesiastical War Losses

To the Editor of AMERICA:

"The Lille Fund" and "The Louvain Library Restoration" appeal teach better than any other subject the intensive ruin caused in Europe by the Great War. If all the other hideous stories, most of which are fables, were untrue, the desolation of Lille and the destruction of Louvain condemn forever more the settlement of grievances by armies in battle array. The loss to art, literature and science by the horrible cannon of war is too awful in comparison with the good obtained. The only reason why Germany's treasures were not destroyed was because the armies which fought against her up to 1917 were unable to do them any damage. The experience of past wars fought by those who today boast of their humanity, respect for all property, especially the priceless property of the geniuses of the fine arts, too glaringly prove that they behaved with as much, if not more, barbaric purpose.

We have the words of Sir Henry Spelman on the treatment given to libraries in the days of the confiscation of monasteries by Henry VIII:

They who got and purchased the religious houses at the dissolution of them, took libraries as part of the bargain and loot, reserving of those library books, some to serve their jakes, some to scour their candlesticks, and some to rub their boots, some they sold to grocers and soapmakers, and some they sent oversea to the bookbinders, not in small numbers, but at times whole shipfuls, to the wondering of foreign nations.

And this was in a time, remember, when no wars were fought. Imagine for a moment, with the imagination of a Jules Verne, the malicious injury to monasteries, colleges in France before and since the Revolution! There is no Spelman to record the devilish mischief done to Catholic property during the confiscation period of French politics. That period is not so very far back; and no one of the nations showed much wonder at the actions of the confiscators. The custom-house officers on the Mexican border have already examined baggage filled with the sacred spoils of church and monastery.

But as it was in the days of Baltasar, so it was with those who were enriched with abbey lands in England; the property they carted away brought with it the curse of a violent death or family feuds. The immense treasure which fell into the hands of Henry VIII melted away: rebellion and disaster followed quickly on the crimes by which the religious houses were robbed and destroyed. No matter when or where, the Church is always a loser. Military needs, even of a friendly Power, are above and beyond scruples of respect for a sacred place. On account of this subordination of Church property to war's demands, no place is left in the budget of nations for ecclesiastical compensation.

Sanford, Florida.

JAMES O'RIORDAN.

The Birthplace of Michael Scotus

To the Editor of AMERICA:

I wonder if there is anyone among the readers of AMERICA who could enlighten me on a subject on which I have spent a certain amount of labor without result. I have been inquiring into the racial provenance and place of birth of the celebrated Michael Scotus, who in the thirteenth century made known a number of the works of Aristotle to western Europe by translating them from the Arabic. Was Michael an Irishman or a Scotsman? Was he born in Ireland or in Scotland? We all know that in the Middle Ages the terms Irishman and Scotsman were interchangeable, if the terms at that time could be said to exist. Scotus applied both to Irishman and Scot, to the Gael of Eire as well as the Gael of Alba, for Ireland and Scotland then constituted a single country and people. And if the

matter rested on that general question alone a decision would be easy. But the difficulty enters in this way:

It is declared that in the year 1224 Pope Honorius III offered Michael, then living in Italy, the archbishopric of Cashel and that Michael refused the appointment on the ground that he did not know the Irish language. Dean Milman, the historian of the English Church, was the first to draw attention to this supposed incident in Michael's life, which is embodied in an extant Papal letter. The words used in the Papal letter were, I think, "Quia istam lingua non cognoscit." Now what I want to know is this: Are these really the words of Michael or the words of somebody else? Is the Irish language or Ireland mentioned at all in the course of this letter? Have the words really the meaning and bearing given to them by Dean Milman? I have read the life of Michael given in various encyclopedias and elsewhere, but I have got the impression that the writers have taken the authority of Dean Milman on trust. The Papal letters occur in Theiner, "Monumenta Hiberniae et Scotiae" (p. 23), and Bliss, Cal. Papal Letters (I, 94, 96, 98). The pages indicated contain the references. I have not been able to consult these works though I have tried. Theiner is not in the catalogue of the public library; Bliss is, but they were not able to find the work for me. Perhaps some of our readers may find access to these works more easy than I have found it.

New York.

BENEDICT FITZPATRICK.

Subscribers for "America"

To the Editor of AMERICA:

In the issue of AMERICA for November 8, F. P. G. asks the question, "Why cannot a magazine, bright and snappy, but truly Catholic throughout, be started for our boys and girls?" There are several such magazines in existence, and for the information of F. P. G. and others I will cite a few that will meet his requirements in every particular and I would advise them to write for sample copies. *The Young Catholic Messenger*, a semi-monthly, Dayton, Ohio; *The Little Missionary*, a monthly, Techny, Ill., which has a circulation of over 50,000; *The Jugendfreund—The Catholic Children's Friend*, a monthly, Chicago, which appears partly in German and partly in English. And besides these there are others that have a "Young Folks Corner," the *Ave Maria*, for instance, and it is always very good.

It seems to me that we should pay more attention to what we have instead of always harping on what we should have. First of all, let us use and encourage what we have and later on, when the number of Catholic readers has been enlarged, we can increase the number of our periodicals. After all is said and done, the Catholic paper needs readers and not editors and writers, as there never will be a dearth of writers for our magazines and papers. We have to look at things in a business way. A magazine cannot exist unless it has subscribers.

Mr. Muttkowski speaks of a Catholic magazine that shall be a national weekly. Why not make AMERICA that national weekly and the *Catholic World* the national monthly? Let us all get together and do something by passing the word along. This is another instance where we can cooperate. I, for one, say there is no need of starting another national weekly. Why not make AMERICA something more than worth while? Its subscription list is too small. Everyone that can afford it should get the paper, read it carefully, and then pass it on.

The trouble with the most of us is that we do not know when we have a good thing. Let every reader of AMERICA get one new subscriber—and by the way what better Christmas gift could you give to your Catholic friends? That will start the ball rolling for a larger circulation for AMERICA. Let us do this every year, and it will not be long before AMERICA takes its proper place with the popular magazines, secular as well as Catholic. If we do this, before long we can boast of a Catholic weekly that has the circulation of 100,000.

Pittsburgh.

J. A. GLOCK.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 29, 1919

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This issue of AMERICA has been delayed on account of the strike now happily ended. On account of the excessive demands on the available presses, it has been found necessary to drop the issue for November 22. The editors of AMERICA are grateful to subscribers and other patrons for their forbearance during the period of the strike.

Marshaling Catholic Women

NO thoughtful student of our times can have failed to note how much the success of various non-Catholic movements of today has depended on the organized influence of women. The present state of Protestant missions at home and abroad, the drastic Prohibition legislation that was carried through, and the growing power of the Y. W. C. A., for instance, are all largely due to the enthusiasm with which the well-marshaled ranks of women have furthered those causes. But Catholic women, perhaps because they realize that they already belong to the most perfect organization there is, namely the Church, do not seem to be so easily induced to form widely extended associations for the promotion of Catholic interests.

But like a watchman on a lofty tower, the Holy Father sees that this century has become, preeminently, woman's, so he is very eager that Catholic maidens, wives and mothers should organize their forces for the safeguarding, in a special way, of Christian morals and for the promotion of Catholic education. This is clear from the discourse his Holiness pronounced on October 22 in reply to an address presented by the Italian Catholic Women's Union when he called his hearers' particular attention to the obligation a body like theirs has of furthering by influence and example modesty in dress and morality in education. His Holiness, insisting on the first point, observed:

On the one hand We know that certain styles of dress which nowadays have become usual among women are harmful to the well-being of society, as being provocative of evil, and on the other hand We are filled with amazement at seeing those who communicate the poison seem not to realize its malignant action. . . . wherefore We would wish that the numerous members of the Catholic Womens Union today united in Our presence should combine themselves in a league for combating indecent fashions, not only in themselves, but also in all those persons or families whom their influence can affect. . . . We believe that this league against the evils of fashion would be well received by the fathers and husbands, the brothers, and all the relatives of the courageous champions; and certainly we would wish that the Bishops and all the priests who are entrusted with the care of souls would promote and encourage it in every way.

It is not hard to see what a salutary change would promptly take place if Catholic women the world over were to heed the Pope's counsel and band themselves together to promote a sort of dress-reform movement. No sooner would the makers and sellers of immodest modes find that among Catholic women no market exists for their wares than those shrewd tradesmen would offer for sale more decorous gowns. Another gratifying result of the movement born of the Holy Father's appeal would be the creation of such a delicate conscience in the matter of dress that everywhere modesty of attire would be the distinguishing mark of the Catholic woman. As Pope Benedict points out, ladies of social prominence are the ones whose own good example will do most to promote the success of the movement his Holiness has so much at heart. So it would seem that a highly practical way, just now, for Catholic women to show their loyalty to Our Divine Lord's Vicar is to do all they can to make feminine dress more modest.

Our Federal Coal Mines

IF we wait for Congress to mine our coal, our winter will be as cold as statistical charity. The Federal Government has no more commission to go into the coal business than it has to fix the price of dynamite in Petrograd. A correspondent writes to ask if power to commandeer and operate the mines for the benefit of the public is not granted Congress under the general welfare clause. It is not. The Federal Government has no powers that are not contained explicitly or by necessary implication in the Constitution. This Government of ours is neither a monarchy nor a soviet. It is a Government of specified and limited powers. If we are wise, we will resist any attempt to change its nature, or to sanction governmental activities for which there is not clear warrant in the Constitution.

Even if the Government did go into business, there is no reason to believe that it would have any coal on the market before 1921, or that the coal could be sold at a reasonable rate. The experience of the wires and the railroads ought to burn that truth deep. After a brief and disastrous experience with the telegraph and

telephone companies, Mr. Burleson turned them back to the owners with a deficit of nearly fifteen million dollars. We paid more for war-time messages, received a very inferior service, and now that the war is over, we shall be obliged to pay fifteen million dollars, some of it for telegrams already paid for, but never delivered. As to the railroads, it has been said on competent authority, that if they are returned to private operation on January 1, three-fourths of them will be in the hands of receivers by February 1. The legislation necessary to bring them back to their pre-war basis will probably include, in addition to provision for the payment of the billion-dollar deficit, some plan to guarantee the roads against immediate financial disaster. All of which will add to the dizzily mounting cost of living.

This is something more than a question of economics. It bears on our rights as citizens and as Catholics. We have been fighting Socialism for a good many years, but if the plans of some enthusiasts succeed, we shall have Socialism firmly entrenched at Washington. It is time to get away from these absurd interpretations of the "welfare clause" which in the stress of war seemed to offer an easy escape from many difficulties. If Congress may do anything which professes to promote the public welfare, the only limit is the sky. It is a good thing to care for orphans, but that is not the duty of Congress. It is a good thing to have excellent schools and hospitals, but it is not the duty of Congress to erect schools and found hospitals. Everything, including the control and active promotion of religion and of benevolent enterprises, falls under the power of Congress, if under the general welfare clause, the sole test of the power of Congress is some benefit to the public.

The danger of this interpretation is obvious. Yet in high quarters it is said that, if the States fail in their duty to the schools Congress may intervene, and that if a miner refuses to go back to work, Congress or a Federal Court may put a pick in his hand, and shove him down the shaft. If either of these contentions is true, constitutional government in the United States is dead.

Were the Hittites Prohibitionists?

THOUGH some of our readers may be unfamiliar with the precise nature of "the Hittite problem" over which scholars and philologists have been learnedly wrangling this many a year, nevertheless we are very loath to believe that any considerable number of AMERICA's friends and well-wishers have no interest whatever in the question, and as for any intelligent person being completely ignorant, at this late day, that a grave Hittite problem actually exists,—that is too unworthy a suspicion to entertain even for an instant. Those however whose attitude toward the ancient Hittites has always been one of admiration, not to say affection, will be concerned to hear that a recent book entitled "Die

Sprache der Hethiter ihr Bau und ihre Zugehörigkeit zum indogermanischen Sprachstamm", and written by an Austrian scholar named Friedrich Hrozný, contains assertions that are calculated to make us radically change the high opinion we have hitherto cherished regarding the sturdy virtues of that race which occupied, from about 2000 to 600, B.C., Northern Syria and South-Eastern Asia Minor.

For the Hittites, according to the review of Dr. Hrozný's book that appeared in a recent issue of the *London Times Literary Supplement*, seem at first blush to have been violent Prohibitionists. The reviewer observes that "as far back as 1736 Otter had noted a hieroglyphic inscription at Ivriz, near Eregli in South-Eastern Asia Minor, with a most striking rock relief of two male figures at a beautiful springhead of bubbling, foaming water," and states that since that time travelers have drawn "attention to similar inscriptions" in other places, all singing the praises, we are adroitly led to infer, of pure, unfortified water as a universal beverage.

The Austrian savant's rendering of another Hittite inscription, however, which appears to favor the Prohibitionists, is attacked with an imposing display of erudition by this British reviewer in the following passage:

When Hrozný comes to comparisons of roots which provide a meaning for his phrase-quotations, his evidence is decidedly precarious. Take a series in which he puts great faith: *nu NINDA-an e-iz-sa-at-te-ni wa-a-dar-ma-c-ku-ut-te-n* [i ?]. Basing his translation on the one Sumerian group or word *NINDA*, presumably "bread," and a superficial and flimsy likeness to certain Latin and Greek words in the remainder, he proposes "So bread you will eat, water moreover will you drink." His translation of "water" for *wa-a-dar* rests partly on its supposed contract to *NINDA* "bread," and its similarity to *hydōr* and the English "water"; and the next step is to see "eat" in *e-iz-sa-at-te-ni*, compared to Latin *edo*, and "drink" in *e-ku-ut-te-n* [i ?], compared to *aqua*. But a comparison of Hrozný's careful index of words shows, as Herbig points out, that *wa-a-dar* occurs elsewhere where it must mean something different: Hrozný himself is constrained to translate *wa-a-dar-na-ah-hu-un* as "ich befahl" (p. 82), which is fatal.

"Fatal," indeed! Without question all clear-minded men will see at once that the reviewer's position is quite unassailable. That is very fortunate too for if the Prohibitionist fanatics, who have succeeded in forcing their Constitutional Amendment on the country, could prove with Dr. Hrozný that the ancient Hittites once passed a similar "bone-dry" decree, i. e., "Water moreover will you drink", our condition would now be worse than hopeless. Just what the nature was of the beverage which the ancient Hittites termed *wa-a-dar* we have no means of knowing, but we may piously conjecture that it was a light wine which cheered the hearts and strengthened the arms of that highly interesting race. Be that as it may, the election returns from Ohio, New Jersey

and other places, and the recent decisions of learned jurists questioning the constitutionality of War-Prohibition give old-fashioned Americans a faint hope that our ancient liberties may yet be restored to us.

"Scully and Gegan and Rorke"

WAS it Canon Sheehan or Mr. Dooley who said that the Irish fight the battles of every country in the world but their own? "Kelly and Burke and Shea" are famous; they followed the flag from the days of the Revolution down to the bloody fields of France. Their cousins, "townies," perhaps, Scully and Gegan and Rorke, are now waging war in the name of the law, against Ivan Novikoff, Abraham Kaplitizki, Isaac Blumenthal, and other alleged lovers of disorder. Mr. Charles F. Scully is a special agent of the Department of Justice, Sergeant James J. Gegan is the head of the New York police bomb squad, and Mr. Alexander I. Rorke is an assistant district attorney for the county of New York. Because they have displayed a zeal against traitors and revolutionists which is in sharp contrast to the zeal concealed by certain officials of higher rank, they have been marked, according to statements made by recently arrested "radicals," for early assassination.

Novikoff and his followers love Russia so deeply that their palpitations should at once be stilled by deportation to the land of their predilection. But that is the last thing which these hypocrites wish. They are willing to love Russia at a distance, but their first desire is to live in luxury in the United States, on the proceeds collected from gulls. Facing deportation, Emma Goldman, one of the same crowd, now claims citizenship in the country whose laws she has violated for the last forty years, on the ground that in 1888 she married an American citizen. The Attorney-General of the United States counters this claim by asserting, first, that this harpy did not marry the man she now calls her husband, and next, that the citizenship papers of this man were revoked for felony. Yet Emma Goldman still infests the country.

We are a long-suffering people, but with Scully and Gegan and Rorke on the investigating committee some relief may be looked for. Our eyes may one day be gladdened by the sight of a long line of transports loaded to the guards with Novikoffs, Kaplitzkis and Blumenthals, all shrieking their love for Russia and their violent protests against their deportation to the liberty-loving land of Trotzky. They should have been so gladdened long ago.

Consider the Ant

LABOR'S attitude was once summed up in the words, "Give me work or I perish." That was in the mid-Victorian era, when every workingman wore a square cap and carried a dinner pail. Today the attitude is somewhat changed. "Give me work, but for only six hours a day, or have a strike on hand." People

who rarely worked with perseverance, are now displaying an hitherto unsuspected energy in the demand for a six-hour day. The demand sounds well enough, but it often implies more than it enunciates.

Many who urge six hours of work would faint if offered a steady grind of six hours' duration. By six they mean a maximum. Their goal is no work at all. Their ideal of an earthly paradise is subsistence on the toil of some ant-like brother, or, better on the State. That is, the State is to stay at home, do all the sweeping and washing and cooking, and have a nice warm meal ready when they come home after a day of larking in the country. Who is to pay the State, they do not consider. They forget, if they ever knew, that the State is not a source of wealth. The greatest single source of wealth is the earth, and since the Fall the earth holds to it tenaciously. She has no use for the lotus-eater, ornamental but dreamy. Her favorite is the man with a hoe, a pick, a shovel, or a can of blasting-powder.

It need hardly be said that reason and humanity alike demand that no man be so burdened that no time is left for rest, recreation and the proper cultivation of his mental and moral concerns. That is axiomatic. But what most of us, including the man with a hoe, need more than shorter hours is longer hours. "Happy is the man," says old Carlyle, "who has found his work." Our modern cousins of the I. W. W., knights of the road, ne'er-do-wells, and the hosts who hang around tables looking for crumbs, instead of kneading a loaf for themselves, amend Carlyle to insert "for a maximum of six hours a day." But most men who start out in life with a six-hour day ideal, bring up in the bread-line, and generally towards the end of it.

Happily for ignorant and suffering humanity, rare is the professional man who works with an eye on the clock. The fanatic who clamors for a six-hour day, expects the teacher to slave for a pittance at which his regal nose would curl with scorn, and he expects her to work at least eight hours a day on thick-headed little Johnny, and not to forget him on Saturday and Sunday. He has no scruple at all in calling the physician out of his bed at two in the morning; he will summon, as his inalienable right, the clergyman at any hour of the day or night; and he will feel insulted if asked to pay a physician's fee, except through his executor, or to contribute to the support of his pastor. What he claims as a right for himself, he withholds from the clergyman, the physician and the teacher, and he relies on the fact that the members of these professions are far too unselfish to refuse their aid, no matter when he asks it. There we have the root of the trouble, selfishness. And for some reason or other, perhaps because we belong to a fallen race, shorter hours of work frequently imply longer hours of idleness or dissipation. Too much work is an evil, but from time to time all of us may with profit consider the ant.

Literature

THE GENIUS OF SOPHOCLES

TO show enthusiasm for a dramatist who died four centuries before the Christian era may possibly evoke an equal and contrary reaction of listlessness in the general reader. But the lyric choir in the groves of Colonus will be vocal always. The fame of Sophocles, like the eternal laws of which he sang, is deathless, nor can oblivion make it slumber. Even playgoers who admire a Shaw, or readers who are thrilled by a Masefield, can find merit in one of the greatest artists of all time. For we all like a story. Character portrayal always has the interest of what is strangely called "a human document," if the psychology be not obtrusive. Sophocles, besides, is not the exponent of a shallow convention or a passing fashion. Like Homer, Shakespeare, and Dante, he writes for mankind, not for a coterie; for every age, not for an epoch. If his stanch morality palls on the prurient appetite that craves problem-plays, there are still among us some who have not bent the knee before Baal.

Born in 495 B. C. the poet lived in the days when Greece attained her meridian splendor, and died at the age of ninety, it is thought, when the Athenian Empire was on the verge of its downfall. The facts of his life that can be vouched for are scanty, and only an extreme hardihood would accept most of the current anecdotes that are linked with the name of Sophocles. He was not a recluse, but seems to have held positions of no slight military and civic importance. Aristophanes attests his genial, equable temper. His literary activity was considerable, for more than one hundred plays came from his pen. It is enough for us to know that he was an Athenian, a contemporary of Pericles, and the author of the seven extant tragedies that bear his name.

Greek tragedy, as a literary form of art, was preceded by lyric and epic forms. Its inspiration and suggestion lay in the dithyrambic strains that sing the awakening and the slumber of nature, the joy of life, the sadness of decay, the triumphs and toils of Dionysus. Dorian lays expressive of religious emotion were not mere antecedents of the drama, but a partial cause of its birth. Tragedy, then, traces its origin to worship and ritual. Hence, the prominence of the lyric element and the conspicuousness of religious motive in early Aeschylean drama manifest to sense and mind alike the source from which it sprang. Sophocles limits the choral part, and without abandoning the religious views of his older rival, gives freer scope to artistic treatment, humanizes the working of Nemesis, and makes human will and motive paramount. The omnipotence and omniscience of Heaven, the grim power of destiny and eternal laws, are harmonized with the reality and dignity of human nature in the dramas of him "who saw life steadily and saw it whole."

The subject-matter of Attic tragedy was contained in national myth and legend and in local traditions. This material had already found artistic expression in the Ionic epos. Hence, we may well marvel at the skill with which Sophocles, moving in so narrow a circle, reveals so broad and deep a humanity. He falls short of the range and comprehensiveness of Shakespeare not from lack of dramatic genius but because of the conditions that circumscribed his art. The intellectual and moral elements, which, as Aristotle saw, constitute dramatic as well as real character, are clearly marked and unmistakably operative in his plays. Oedipus, Ajax, and Antigone are not photographic reproductions of a crude popular tradition nor mere puppets in the grasp of inexorable fate. In Sophocles, as in Shakespeare, man with all his weakness is the center of the action, and it is man that awakes in us the tragic emotions of pity and of awe.

There seems no reason for departing from the view of Aris-

tote that action is of foremost importance. Tragedy, says the Greek critic, is the portrayal not of men but of the actions and life of men. Hence, plot is in tragedy what action is in real life. Now action is an inward process working outwardly; it reveals character, it gives the expression of a personality. Tragic action, then, is a causally related series of events ending in the downfall of the protagonist. We see Oedipus using every effort to discover the murderer of Laius and advancing steadily the while to his own ruin. Antigone's piety clashes with the king's edict and sweeps her to her doom. The anxious, jealous love of Dejanira prompts her to send the fatal gift, and she is caught in the web of her own weaving. The psychological truth and artistic skill with which Sophocles develops the action is unsurpassed. His art has not the complexity of Shakespeare's, but its simplicity should not blind us to its subtlety.

The unity, completeness, and naturalness that should characterize tragic action are as real in Sophocles as in Shakespeare, and they are more clearly discernible. Such improbabilities as may be detected rather lie outside the action, in Aristotle's phrase, and here the Greek dramatist outstrips his English rival. Unity is the salient feature of the action. With masterly skill Sophocles binds the events about such helpless figures as Philoctetes or Oedipus at Colonus. All the parts are tributaries of a single stream, or better still are members of a body that possesses organic unity. In Aeschylus there may appear episodes that suggest epic fulness. The action is retarded in Euripides by scenes of idyllic beauty. But in Sophocles there is closest concentration, and the action moves steadily and swiftly without digression to the catastrophe.

The great playwright is not merely a skilful builder of plots, he must also be a creator of character. For if the action is a picture of human conduct, it must be a portrayal of the source of action. It is in this department that Shakespeare is unrivaled. But the narrower limits of characterization in Greek drama, which were due mainly to theatrical conditions and a range of subjects already fixed, in nothing impair the excellence of the portraits that Sophocles has painted. Even his slighter characters, his messengers and guards and heralds, are individualized. They are not Virgil's "*fortemque Gyan fortemque Cloanthum*", nor the galvanized abstractions that on the modern stage at times seem to have strayed from the metaphysician's study. Distinctiveness is enhanced by contrast. Oedipus and Creon, Antigone and Ismene, Odysseus and Neoptolemus reveal not merely varied but subtly contrasting traits.

Dramatic characters should be not only distinctive and consistent, but effective; they are the determining factors of the issue. The common idea that in Greek tragedy fate does all fails to reckon with the art of Sophocles. It was Heraclitus who said that character is destiny. More potent than any curse or nemesis in precipitating the catastrophe are the impetuosity and self-will of Oedipus, the almost stern character of Antigone, the pride of Ajax, the love of Dejanira, the tyranny of Creon. And, as we speak of "Hamlet" as a tragedy of weakness, of "Macbeth" as a tragedy of ambition, so with due reserve we find in Sophocles the downfall of haughty sway, the tragedy of sisterly affection, of wounded honor, of love and jealousy. In the "Philoctetes" and the "Trachiniae" the close is laid in peace as in "The Winter's Tale" and "Cymbeline."

The technique of construction is revealed in Sophocles with a perfection unsurpassed. There is a steady growth from opening scene to catastrophe, a series of closely linked actions dominated by singleness of motive and truth of character that rises to a crisis, recoils upon the hero, wrecks his happiness. And all is marked throughout by smoothness and concentration and a per-

fect balance of parts. Perhaps no other tragedy of any literature compares with the "Oedipus Tyrannus" as combining so many dramatic excellences in so lofty a degree.

In so short a sketch as this it is impossible to do justice to Sophocles as a poet. His irony, graphic but restrained realism, delicate contrasts, power and truth of imagination, classic self-mastery, exquisite grace and finish of language, stately dignity and even grandeur, can be appreciated only by repeated perusal of his plays. His lyric of matchless beauty, too, shows his mastery in this sphere of poetic art.

Sophocles is not the myriad-minded Shakespeare, he may not overwhelm with the Titanic might of Aeschylus, nor melt with "the droppings of warm tears" as does "Euripides the human", but his creative power, his poise, his sureness of portrayal, his unerring artistic instinct, his gift of language, bestow on him a distinction that Melpomene has granted to no other of her sons.

THOMAS A. BECKER, S.J.

REVIEWS

A Plea for Greater Unity. By SETH W. GILKEY, D.D. Boston: Richard G. Badger. The Graham Press.

This is a well-meant book by a well-meaning man; and just because book and author are such it reveals the true nature of the movement towards unity, which takes up much of the world's attention today. The author is no indifferentist in matter of doctrine. He would be a Christian, indeed; and for him the Church is the Body of Christ, the Bride of Christ, the Kingdom of God and the Pillar and Ground of Truth. In discussing the basis of the movement towards unity he speaks confidently and enthusiastically of the universal belief of all Christians, in the unity of God; but when he comes to Our Lord Jesus Christ, the tone falters. The belief is no longer universal. He would make it as large as possible, but all he dares to say is, "a very large proportion of the great body of Christian people believe alike that He is God, equal with the Father, the very same with Him in Substance, Power and Glory." He could hardly find, we think, among those familiar with the facts, many to subscribe the assertion without restriction and reserve. The world moves quickly in the course it entered on with the Reformation. The question of unity is no longer one of rites and ceremonies of sacraments or orders, of constitution or government. It has been pushed back through all these. It has become elemental, a question of Jesus Christ Himself—"What think ye of Christ?" Will you have unity in Christ or a unity in which Christ is sacrificed?

Is the movement towards unity outside the Catholic Church, a movement for the exaltation of Christ, for the vindication of the Incarnation, for the building up of the Body of Christ, in which all will enact into the unity of faith and of the knowledge of the Son of God? Mr. Gilkey would like to say, yes, if he could. Is it a movement in which Jesus Christ in His two-fold Nature, His Person, His Incarnation, His work of Redemption is to be set aside as an impediment to unity? That this is what it really is, Mr. Rockefeller's "vision of the future Church," in which Christ is not so much as mentioned, suggests; every page of Mr. Gilkey's book confirms, and everything written on the subject in a thousand prints makes evident. Never, then, was the duty of proving every spirit clearer. This Mr. Gilkey recognizes and would have the test of Gamaliel applied. In the true Protestant spirit he would have us, in a tremendous spiritual crisis, suspend judgment and await results. Success or failure will prove the spirit of the movement. Happily we have a better test. Others are using it: will Mr. Gilkey and his friends refuse? It is the test of St. John: "By this is the spirit of God known. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that dissolveth Jesus is not of God: and this is Antichrist" (1 John iv:2, 3). Nor can the promoters

of unity say that they neither confess nor dissolve Christ, but simply try to live Him, leaving His Divinity and all that it involves, an open question. This is to reduce Christ to the human level, to make Him, not the beginning and end in man of Divine, supernatural life, but a mere type of natural manitariatism. It is, therefore, to dissolve Christ. Moreover, St. John does not admit the possibility of such a course. If one does not confess the Divinity of Christ in the full Christian sense, he denies it, dissolving the Hypostatic Union, and making Christ a mere man. Divine Revelation leaves no middle way. It must be accepted or denied, but it cannot be ignored. God has spoken, or He has not. It is a question of contradiction, not of contraries. Justly, then, does St. John warn us that the spirit-dissolving Jesus is Antichrist.

What, then, is the spirit urging men on to look for unity in the religion of the future? We say nothing of the men themselves. Whether leaders or followers, Jesus Christ, the Judge of all mankind, reads the secrets of their hearts in pity. But the spirit—we would be false to our duty, false to the holy Apostle, false to Jesus Christ Himself were we to fail to proclaim it—is Antichrist, and the movement is not to restore all things in Christ, but to prepare the way for the kingdom of Antichrist.

H. W.

When Johnny Comes Marching Home. By MILDRED ALDRICH. Boston: Small, Maynard & Co. \$1.35.

When I Come Back. By HENRY SYDNEY HARRISON. Boston: Houghton Mifflin Co. \$1.00.

The Call of the Soil. By ADRIAN BERTRAND. Translated by J. Lewis May. \$1.60. **The Test of Scarlet.** A Romance of Reality. By CONINGSBY DAWSON. \$1.60. New York: John Lane Co.

Captain Zillner. By RUDOLPH JEREMIAS KREUTZ. New York: George H. Doran. \$1.75.

Here is a bundle of recent war-books that are well-worth reading. Miss Mildred Aldrich, the Boston lady, who has already written from a "hilltop on the Marne" three excellent little books describing how the tide of war rolled by her garden gate, now continues the narrative from August 16, 1918, to May 29 of this year. The chapters which give an account of how the end of the long conflict was celebrated by the villagers of Huiry are particularly good. The author calls Mr. Wilson "the very first international Socialist who has arrived in the chair of a ruler of a nation," writes about the vanquished Germans as bitterly as feminine non-combatants often do and in the book's closing chapter makes her profession of faith, for Miss Aldrich expects to be reincarnated and to bring back "as baggage" all she has acquired in her present life. So New England Puritanism has come to that!

The numberless readers of Mr. Harrison's admirable novels will welcome, after his long silence, "When I Come Back," a tribute to a gifted friend who entered the American ranks as a volunteer and in the Argonne region made the supreme sacrifice for his country. With the help of the dead soldier's letters home the author draws with artistic restraint a faithful portrait of his friend. "Few things are more certain," Mr. Harrison well observes, "than that in untried emergencies a man can improvise nothing: all his reliance is in his own store, silently amassed through the years." . . His (friend's) great exploit at the war was only this: that he kept on being himself."

The other three books seem to be combatants' actual experiences cast, more or less, in the form of fiction. "The Call of the Soil" is from the pen of the late Adrian Bertrand, Lieutenant of the Chasseurs Alpins, and the novel received the Goncourt prize in 1916. The author recounts the conversations and adventures Vaissette, De Quere and Fabre had from the beginning of the war, till all three soldiers were

killed in a victorious assault on the enemy's position. The book has a fine literary flavor and is full of thought. Coningsby Dawson's new book is the story of a "sacrifice" battery's achievements during the recent conflict. That modern war "is an unclean orgy of jungle cannibals" is the thesis the author sets down and proceeds to demonstrate, and how suddenly commonplace men become heroes is his constant cause of wonder.

"Captain Zillner" gives a vivid picture of Austria during war-times, the story being centered around the experiences of an officer. The author's descriptive power is above the ordinary. The gay life of Vienna, the pitiful inefficiency of the High Command, the uncomplaining sacrifice of the man in the ranks are all set forth with striking fidelity. W. D.

Health Through Will Power. By JAMES J. WALSH, M.D., Ph.D. Boston: Little, Brown & Co. \$1.50.

This interesting and informing book is likely to injure seriously the business of "Scientists" and "New Thoughters," for the author draws on his wide reading and long experience to prove that the simple exercise of natural will-power is all that is required to cure half the ills of life. He attributes to the spread of determinism, which denies the will its freedom, and to the soft-living of our times, responsibility for a large share of the mental, physical and spiritual maladies that afflict the men and women of today. Insomniaphobia, agoraphobia, akrophobia, skotophobia, and all the other "dreads" can be cured by scientifically strengthening the will, and recovery from such diseases as pneumonia, tuberculosis and alcoholism depends largely on the patient's vigor of will. Dr. Walsh believes that a hearty breakfast and abundant and regular outdoor exercise are what the human organism most needs in order to keep it healthy and he earnestly recommends eating the skins of baked potatoes. Writing in the last chapter of his book on the evils of birth-control, Dr. Walsh well says:

The one child in the family is sure to be spoiled, not only as a social being, but often as regards health, and conditions are scarcely better when there are but two, especially if they are of opposite sexes. If anything happens to them the mother has nothing to live for, and a little later in life the selfish beings that have been raised under the self-centered conditions of a small family are almost sure to be a source of anxiety and worry. . . . The will to face nature's obligations of maternity straight-forwardly is probably the greatest preventive against the psycho-neuroses that prove so seriously disturbing to a great many women.

Dr. Walsh's chapters on "Sympathy," "Habits," and "Self-Pity" are particularly good. Adroitly inculcating Catholic principles, he counsels the use of the Saints' *ascesis*, in hours of stress and strain, instead of the "good cry" which, in his opinion, only weakens the character. W. D.

The Awakening of Asia. By H. M. HYNDMAN. New York: Boni & Liveright. \$2.00.

This English publicist's book is chiefly remarkable for its stern indictment of the British Government's colonial policy in Asia and for the outspoken way in which the author supports Japan's claims for racial equality with the nations of the West. The Opium war, which England waged against China and which was ended in 1842 by the latter's surrender of Hong Kong and the payment of heavy indemnities, he describes as "a succession of butcheries and massacres" by British troops who "fought for the right to poison the Chinese people," and "solely in the interests of the opium-smuggling profiteers." In his chapter on "The British in India" Mr. Hyndman remarks that though for the last 132 years the "official class of foreign administrators" have done their best "to convince the world that British rule has conferred immense benefit on its subjects . . . this has never been the view of the mass of Indians them-

selves." The author states that England draws from India every year some £30,000,000, without any commercial return, and that nowhere on earth such hopeless poverty exists as that which "continues under British rule in India." Among the demands that the natives are making and which must be granted, in Mr. Hyndman's opinion, if a revolution is to be averted, are national freedom, equal rights for all British citizens and fiscal control to stop the economic drainage of the country. India, moreover, protests against the permanent disarmament of her people, and declares that the condemnation of arrested persons without trial is tyranny.

Regarding Japan, "the Germany of Asia," the author shows that her "confessed ambition is to lead the Far East" against European influences and that her ruthless "interpenetration" of China is likely to make that vast and rich country a subject nation before long. Perhaps because he is not an American, Mr. Hyndman believes that the Japanese immigrants in our Western States should be granted the full rights of citizenship, and he seems to consider them the equals of Americans in most respects. The misleading pages the author writes about Catholic missionary enterprises in Asia can be attributed to the fact that he is a Socialist. W. D.

BOOKS AND AUTHORS

"On the Firing Line in Education" (Badger, \$1.75), is a collection of addresses delivered at various times by A. J. Ladd, the Professor of Education at North Dakota University. In the opening lecture the author pictures himself as in the van of the army, striving for new ideals and improved methods of teaching. The plans of campaign are not arranged in logical sequence, but presented in varying viewpoints that touch upon the whole course from the primary school to the university. Since the lectures are printed as delivered, there is of necessity, much repetition; the cardinal, underlying principles, however, are quite evident. He makes a strong plea for the better training of teachers in the Normal Schools, a business administration of the curriculum, a scientific measurement of physical and mental development, and a closer study of child life and the period of adolescence. It is in the address on "The Home, the Church and the School" that the professor's philosophy of education is more thoroughly discussed. Though he lays proper stress on the co-ordination required of these three institutions, his basic principles are awry, and his account of their historical development, especially of the Catholic Church, is erroneous.

Prospective buyers of Christmas books for the children should keep in mind the sumptuous new edition of Johanna Spyri's renowned story of pretty little "Heidi" (Lippincott, \$2.50) the Alpine girl. Elizabeth P. Stork has translated the tale afresh from the German and the fourteen beautiful full-page colored pictures by Maria L. Kirke have made the volume a very desirable gift-book.—When Prudence Ann fell through the small end of the telescope it was to be expected that wonderful things would begin to happen at once. In "A Journey to the Garden Gate" (Houghton, Mifflin, \$2.00), Ralph M. Townsend tells of all the strange adventures the little girl had with the beetles, waterbugs, wasps and other insects she met. Then nine full-page pictures in color with which Milo Winter illustrates the story are admirably conceived and executed.—In Ethel M. Gate's nine "Tales from the Secret Kingdom" (Yale University Press, \$2.00) which are illustrated with quaint inserts of a silhouette type, are new and genuine fairy stories that will delight young readers. Such alluring titles as "The Wonderful Journey," "The Enchanter's Wife," "The Fog Princess" and "The Story of the Ancient Man" are fully justified by the excellent stories that follow them.—"The

Book of Wonder Voyages" (Putnam, \$1.50), which Joseph Jacobs has capably edited and John D. Batten has suitably illustrated, contains Kingsley's story of "The Argonauts," the Celtic tale of "The Voyage of Maelduin," the Arabian "Hasan of Bassorah" and the Norse "The Journeyings of Thorkill and of Eric the Far-traveled."

A merciless indictment of the Administration's Mexican policy has been drawn up in the form of a strong novel called "Not All the King's Horses" (Bobbs-Merrill, \$1.75) by George Agnew Chamberlain, who until recently was Consul-General of the United States at Mexico City. Basing the tragic story on facts in his possession the author describes what befell two American mine-owners and their families who fondly thought that their Government would protect them in the enjoyment of their rights. Mr. Chamberlain well sums up the present condition of Mexico thus: "The military can't afford to pacify the country, the ministers can't afford to pacify the military and the executive can't afford to pacify the Cabinet because what strength the entire fabric of this Government has is based on protected rapine." Meanwhile our "great and good friend" is hailed "across a heap of the murdered bodies" of our countrymen.—"The Black Drop" (Macmillan Co., \$2.00), is spread over 392 pages of Alice Brown's new novel, the theme of which is loyalty, not the race question. Within the circle of interest is a so-called American, who is influenced by a woman under German power, to use his literary ability to create pacifism in the United States. On the eve of discovery of his disloyalty to his country he abandons his wife and takes the other woman to the cactus land.—In "Dragon Flies" (Houghton Mifflin, \$1.50), Donal Hamilton Hayes weaves a story about the experience of American birdmen in training. The story moves along with interest, and the author is remarkably accurate in his account of the preliminary training of the American aviator, though the spy element in the narrative is a little overdone.—Sherlock Holmes is eclipsed in the adroitness of the Scarlet Pimpernel whom Baroness Orczy brings to the fore again in a new story called "The League of the Scarlet Pimpernel." (Doran, \$1.60). In fact, it is more than one story with each chapter rounding off into a complete tale. Love and adventure play in and out the pages of the book, the interest of which never lags, while the hero and his fearless band of English adventurers carry out daring rescues during the fateful days of the French Terror.

In John Drinkwater's new volume of "Poems, 1908-1919," (Houghton Mifflin, \$2.00), there is nothing better than this tribute to the virtues of "Anthony Crundle," who must have been a Catholic:

*Here lies the body of Anthony Crundle,
Farmer, of this parish,
Who died in 1849 at the age of 82.
"He delighted in music." R. I. P. And of Susan,
For fifty-three years his wife,
Who died in 1860, aged 86.*

Anthony Crundle of Dorrington Wood
Played on a piccolo. Lord was he,
For seventy years, of sheaves that stood
Under the perry and cider tree;
Anthony Crundle, R. I. P.

And because he prospered with sickle and scythe,
With cattle afield and laboring ewe,
Anthony was uncommonly blithe,
And played of a night to himself and Sue;
Anthony Crundle, eighty-two.

The earth to till, and a tune to play,
And Susan for fifty years and three,
And Dorrington Wood at the end of a day . . .
May Providence do no worse by me;
Anthony Crundle, R. I. P.

BOOKS RECEIVED

The Atlantic Monthly Press, Boston:

The Perfect Gentleman. By Ralph Bergengren.

Benziger Brothers, New York:

The Finding of Tony. By Mary T. Waggaman. \$1.25; Sermons on the Mass, the Sacraments and the Sacraments. By Rev. Thomas Flynn, C.C. \$2.50; Epitome Compendii Theologiae Moralis. P. Joannis B. Ferreres, S.J. Ipsius Codicis Praescriptionibus Accommodata Editio Altera. \$1.80; Held in the Everglades. By Rev. Henry S. Spalding, S.J. \$1.25; Facing Danger. By F. J. Finn, S.J. \$1.25; Manna of the Soul. Thin Edition with Epistles and Gospels. Compiled by Father Lasance. \$1.25; Talks to Parents. By Rev. Joseph P. Conroy, S.J. \$1.25.

Burns & Oates, Ltd., 28 Orchard St., London W. E.:

The Immaculate Conception. By Thomas Harper, S.J. A New and Revised Edition with an Introduction by Joseph Rickaby, S.J. 2s. 6d.; Some Ethical Questions of Peace and War, With Special Reference to Ireland. By the Rev. Walter McDonald, D.D. 9s.; In an Indian Abbey; Some Plain Talking on Theology. By Joseph Rickaby, S.J. 6s. 6d.; Come and See: Faith Found in London. 2s. 6d.

The Catholic Social Guild, Oxford:

A Guide to Social Students. 1s. net.

The Devin-Adair Co., New York:

The Invincible Irish. By J. C. Walsh. \$1.50.

Dodd, Mead & Co., New York:

Mountain Paths. By Maurice Maeterlinck. Translated by Alexander Teixeira de Mattos. \$1.75; Sir Harry. A Love Story. By Archibald Marshall. \$1.75; The Grail of Life. An Anthology on Heroic Death and Immortal Life. Compiled by John Haynes Holmes and Lillian Browne-Olf. \$2.00; All Roads Lead to Calvary. By Jerome K. Jerome. \$1.75; Helena. By Mrs. Humphry Ward. \$1.75.

George H. Doran Co., New York:

The Book of a Naturalist. By W. H. Hudson. \$3.50; A World of Windows and Other Poems. By Charles Hanson Towne. \$1.25; Hearts Awake. By Amelia Josephine Burr. \$1.25; Up and Down. By E. F. Benson. \$1.75; Jeremy. By Hugh Walpole. \$1.50; Hugh Walpole, an Appreciation. By Joseph Hergesheimer.

Doubleday, Page & Co., Garden City, N. Y.:

Waifs and Strays. Twelve Stories by O. Henry. Together with a Representative Selection of Critical and Biographical Comment. \$1.65.

M. H. Gill & Son, Dublin:

Phases of Irish History. By Eoin MacNeil.

Harcourt Brace & Howe, W. 47th St., New York:

McAroni Ballads and Other Verses. By T. A. Daly. Frontispiece by Herbert Pullinger. \$1.50.

Houghton Mifflin Co., Boston:

As Others See Her. An English-woman's Impressions of the American Woman in War Time. By A. Burnett-Smith. \$1.25; News from Notown. By Eleanor Ellis Perkins. With Illustrations by Lucy Fitch Perkins. \$1.75; Endicott and I. By Frances Lester Warner. \$1.25; The Future Citizen and His Mother. By Charles Porter, M.D., \$2.00; A Journey to the Garden Gate. By Ralph M. Townsend. With Illustrations by Milo Winter. \$2.00; Turmoil. Verses Written in France 1917-1919. By Robert A. Donaldson, American Field Service and U. S. A. A. S. \$1.00; Canon Barnett. Warden of the First University Settlement, Toynbee Hall, Whitechapel, London. His Life, Work and Friends. By His Wife. In Two Volumes, with Thirty-nine Illustrations. \$8.00; A Labrador Doctor, the Autobiography of Wilfrid Thomason Grenfell, M.D. (Oxon.) C.M.G. With Illustrations. \$4.00; The Hilltop Troop. By Arthur Stanwood Pier. With Illustrations. \$1.50; Life of Dante Alighieri. By Charles Allen Dinsmore. \$2.50; A Golden Age of Authors, a Publisher's Recollection. By William Webster Ellsworth. \$3.75; The Philosophy of Conflict and Other Essays. By Havelock Ellis. \$2.00; J. William White, M.D. A Biography. By Agnes Repplier. \$2.00; Portraits of American Women. By Gamaliel Bradford. \$2.50; With the Wits. Selburne Essays. Tenth Series. By Paul Elmer More. \$2.00; The Scotch Twins. By Lucy Fitch Perkins. Illustrated by the Author. \$1.50; The Life of John Marshall. By Albert J. Beveridge. Vol. III. Conflict and Construction, 1800-1815. Vol. IV. The Building of the Nation, 1815-1835. \$10.00; Poems, 1908-1919. By John Drinkwater. \$2.00; The Book of Fables and Folk Stories. By Horace E. Scudder. New Illustrated Edition. \$2.00; The Second Book of Modern Verse. A Selection from the Work of Contemporaneous American Poets. Edited by Jessie B. Rittenhouse. \$1.50.

EDUCATION

How an "Official Press" Works

LAST September, Mr. W. Carson Ryan, Jr., editor of an "official journal" supported by the Bureau of Education, challenged the accuracy of a statement made in an editorial published in this review, and demanded references. At the same time he stated his intention of bringing the matter to the attention of the Commissioner of Education. Whether or not he has done this, I cannot say, but some five weeks later I was favored with the following "official communication":

Washington, Oct. 27, 1919.

Department of Interior,
Bureau of Education.

It is evident from your letter of September 22, and a more recent editorial article in AMERICA, that you have been misinformed as to the actual text of the Smith-Towner Bill. May I suggest that in the interest of the cause of education, with which we are all deeply concerned, that you examine the Bill carefully? I am taking the liberty of having a copy sent you.

It is also evident that you do not quite understand the repertorial (*sic*) character of such a publication as *School Life*. It is the function of a publication of this sort, I believe you will agree, primarily to report significant things in education. However, you and I may regard the Smith-Towner Bill, I am sure you will admit that its introduction is significant and should be known to all the educational people in the country. Action by any large association, such as the National Education Association, upon such a measure, or discussion of it by senators and congressmen, would accordingly seem to be the proper subject of educational news. Similarly, any action with regard to such a measure by the Catholic Educational Association will be duly reported in *School Life*, but so far as I have been able to ascertain, no such action has been taken. You know, I am sure, that the last hearings on the Bill were held for the specific purpose of hearing objections and none were presented. To illustrate further the repertorial character of *School Life*, I might mention that the current number carries an account of the educational program adopted by the Knights of Columbus. This does not mean that the Bureau of Education "endorses" this program any more than a similar statement with regard to the National Education Association program would involve endorsement.

There is one other matter that I think might be considered. It is quite clear from reading your editorials and your letter that you have confused several different bills now pending before Congress. The confusion is a natural one, because the name of Senator Smith, as Chairman of the Committee on Education and Labor in the Senate, is attached to several. Besides the Smith-Towner Bill now pending, providing for federal aid and the Department of Education, there is also a Smith-Bankhead Bill intended to eliminate illiteracy and Americanize foreigners. One or more of your citations in your letter of September 22 refer to the other bill.

I am writing this letter simply in the interest of fair play and a clear understanding. I feel sure that you do not intend to be unjust. I realize also that it is much more difficult to write an interesting editorial—such as was yours of October 4—when accurate information is available. The facts are so much tamer than imagination.

W. CARSON RYAN, JR.,
Editor, *School Life*.

To push the drive for "a clear understanding," I answered Mr. Ryan on November 8:

THEORY AND PRACTICE

IT is evident from your letter of October 27, in reply to mine of September 22, that you have been misinformed as to the actual text of the Smith-Towner bill. May I suggest that in the interest of the cause of education, with which we are all deeply concerned, that you examine the bill carefully? I am, therefore, taking the liberty of sending you a copy. The copy which you engaged to send has not, at this date, arrived.

May I remark that I do not confound, and have never confounded, the Smith-Towner bill with the Smith-Bankhead bill,

or with any other bill. In your letter of September 3, you asked me for certain references—in a somewhat high-and-mighty, stand-and-deliver manner, I thought—"that I may place them before the Commissioner of Education." In my reply of September 22, I sent the references requested, and I trust that the Commissioner of Education was pleased with my diligence in collecting them. Will you further, permit me to say that, meticulous as the proceeding may appear to the Bureau of Education, never in my life have I discussed a bill that I had not previously read and studied.

Now as to your homily touching my inability to grasp "the repertorial character of such a publication as *School Life*." To my humble understanding, subject in this as in all else to correction, "repertorial" implies, first, the citation of the facts without editorial comment, and next, the citation, not of hand-picked facts, but of all the facts.

Judged by this understanding, I must entertain the conclusion, my dear Mr. Ryan, that your "repertorial" ability cannot be assigned a high or even a passing grade. And I base my conclusion on a careful examination of *School Life* from October 1, 1918, to October 16, 1919, one number missing. When in issue after issue I met the praises of the Smith-Towner bill, and of the legislation founded on the same principle, and noted that the resources of the Government Printing Office had been taxed to give these praises, by "box" and capital, a dress due to their intrinsic worth, I gradually grew in the conviction that the editor of *School Life* did not regard the Smith-Towner bill with a neutral eye; that, in fact, far from confining himself to a treatment that was merely "repertorial," he was verging on a treatment that partook of the panegyrical.

Possibly, I am a very impressionable personage, apt to tremble on receipt of a challenge from the Department of Education, to swoon before the crash and thunder "of such a publication" to quote yourself, "as *School Life*." That may be; yet my impression that your treatment of the case was not strictly "repertorial" was deepened by my discovery that from October 1, 1918, to October 16, 1919, one number missing, *School Life* did not so much as mention the very palpable fact of a considerable opposition to the Smith-Towner bill.

THREE UNIVERSITIES

LET me enlarge upon this phenomenon (which to my dull understanding seems of some importance) by applying the rule which you yourself have been kind enough to submit. "Action by any large association," you explain, "such as the National Education Association, upon such a measure, or discussion of it by senators and congressmen, would accordingly seem to be the proper subject of educational news." I cannot suppose that you rate the "largeness" of an association by the number of noses it can count; but, rather, by its position, its influence, and its general reputation for intelligence. In this sense, the University of the State of New York is rather a "large" and respectable institution; and invoking your own rule, may I point out that *School Life* made no reference to

1. A Memorandum protesting against the Smith-Towner bill, submitted, after conference with President John H. Finley of the University of the State of New York, by Augustus S. Downing, Acting Commissioner of Education; with letter of transmissal by the Hon. Alfred E. Smith, Governor of the State of New York: or to
2. A letter from Dr. John Grier Hibben, President of Princeton University, in which, after stating his "entire agreement with President Hadley" who opposes the Smith-Towner bill, Dr. Hibben characterizes this proposed legislation as "wholly unnecessary and undesirable."

I can hardly suppose that the editor of *School Life*, the offi-

cial organ of the Bureau of Education, was ignorant of the existence of these documents. "You know, I am sure," you write me, "that the last hearings of the Bill were held for the specific purpose of hearing objections and none were presented." I cannot state with perfect accuracy how many hearings were had by the Committee, but the last "Joint Hearings" of which I have any knowledge, were held on July 10, 11 and 22, and during these hearings the objections above noted were presented.

OTHER "LARGE" ASSOCIATIONS

FURTHER, with other "large" associations I may fairly rate the Knights of Columbus, the Catholic Order of Foresters, the Association for Benedictine Educators, the Central Bureau, St. Louis, AMERICA, the national Catholic weekly review, and the Catholic press, generally. Yet your "repertorial" instinct, judged by the results in *School Life*, has missed all notice of

3. The resolutions condemning the Smith-Towner bill adopted by the Knights of Columbus in numerous State conventions, e. g., Illinois, Wisconsin, Michigan, and other States.
4. Similar resolutions adopted in State conventions by the Catholic Order of Foresters, and other fraternal and benevolent bodies.
5. Resolutions of like tenor adopted in convention by the Association of Benedictine Educators.
6. Pamphlet entitled "Report of John P. Murray to the State Board of Education of New Jersey, on the Proposed Smith Bill," etc.
7. Article by Thomas E. Shields, Ph.D., in *The Catholic Educational Review* for June, 1919.
8. Two pamphlets, issued by the Central Bureau, St. Louis, Missouri, and widely circulated throughout the country.
9. Five or six newsletters, prepared by the same Bureau, and published in a large number of Catholic weeklies, circulating by hundreds of thousands in practically every State of the Union.
10. Numerous original articles in Catholic weekly journals published in various parts of the country, e. g., *Western Watchman*, St. Louis; *Michigan Catholic*, Detroit; *Morning Star*, New Orleans; *Pittsburgh Observer*, Pittsburgh; *Catholic Tribune*, Dubuque; *The Monitor*, Newark; *Pilot*, Boston.
11. Pastoral Letter of Dr. Brossart, Bishop of Covington.
12. Pastoral Letter of Dr. Rice, Bishop of Burlington, Vermont.
13. An open letter from Dr. Keiley, Bishop of Savannah to Senator Hoke Smith, of Georgia.
14. About fifty articles and editorials in AMERICA, a weekly review of international circulation.

Under "action by large associations" I have thus grouped fourteen items, embracing hundreds of articles, reports, and resolutions, which have completely escaped your "repertorial" notice.

DISCUSSION BY SENATORS

LET me pass on to your next test of fitness for admission to the pages of *School Life*—"or discussion of it by senators and congressmen." I miss from your files any reference to

15. Condemnation of the Smith bill by Senator Frelinghuysen of New Jersey, in the United State Senate, June 2 (*Congressional Record*, pp. 527, sqq.) and criticisms offered by Senator King, of Utah, in course of the debate.
16. Speech of Senator Thomas, of Colorado, in the Senate, June 4. (*Congressional Record*, p. 640).
17. Speech of Senator Thomas, of Colorado, in the Senate, July 28. (*Congressional Record*, p. 3423).
18. Further condemnation of the bill by Senator Thomas, in the Senate, August 1 (*Congressional Record*, p. 3717); and by Senator King. (*loc. cit.*)

Under the preceding four numbers six items are submitted to your "repertorial" judgment. Not one, so far as I know, was noticed in *School Life*.

Similarly, any action with regard to such a measure by the

Catholic Educational Association will be duly reported in *School Life*." There was much in the General Resolutions of the Catholic Educational Association, touching, as it seems to me, upon "significant things in education," yet which went unnoticed by *School Life*. Apart, however, from the Resolutions, one of which condemned the growing intrusion of the civil authority in educational work, worthy of your consideration was

19. The paper read by his Eminence, William Cardinal O'Connell, at the 1919 Convention of the Catholic Educational Association, "The Reasonable Limits of State Activity." Printed in pamphlet form this paper has been officially circulated by the Catholic Educational Association.

But it has not, so far as the files of *School Life* indicate, come to the "repertorial" notice of the worthy editor of that "official organ." Finally, as worthy of note, even in an "official organ" let me present:

20. Protests against the passage of the Smith-Towner bill from citizens of nearly every State in the Union, presented by their Senators and Congressmen, and noted almost daily for the past four months by the *Congressional Record*.

An opposition voiced by the Governor of the largest State in the Union, by two university presidents, by a State Commissioner of Education, by three United States Senators; by a review of national circulation and by dozens of weekly journals published throughout the country; by three Bishops and by a Cardinal—deserves, as it seems to me, some passing notice from the editor of *School Life*, acting in his "repertorial" capacity.

WHAT IS AN OFFICIAL PRESS?

IF the reporter was not aware of these large facts, he is unfit to hold his position. If aware of them, although a servant of the people, paid regularly by the people, he chose to suppress them, he is a censor of a type for which there is no warrant in the law or customs of this country. This controversy goes far deeper than any difference of opinion on the Smith bill. In my opinion it shows that "an official press" is a "kept press" in the sense that it almost necessarily reflects the wishes and opinions, not of the public at large, but of the officials and bureaucrats who conduct it. We desire no "official press" in this country. It is an institution for which there is no constitutional or statutory provision whatever, and, more significantly, a menace to freedom from undue governmental control or supervision.

"The facts," you write, referring to an editorial of October 4, "are so much weaker than imagination." The statement is true. But you will pardon me, should I hesitate to receive it on the assurance of one, who by his own showing has so limited an acquaintance with "facts," particularly with the facts bearing on the Smith bill, and the opposition thereto.

You opened this correspondence with the expressed intention of laying the results before the Commissioner of Education. I trust it will not be necessary for me to make that intention my own. Further, your letters have come to me, franked as "Official Matter." I do not conceive, therefore, that I am bound to any privacy in this correspondence, but feel myself free to make such use of it as may seem best.

Enclosure: Smith Bill, S. 1017.

PAUL L. BLAKELY.

SOCIOLOGY

The Closed Shop

IX months ago the clouds lifted, for I found a steady job. With two of the children sick and the wife worn out with nursing them, with little coming in and the bills piling up, it

had been a hard pull. The job I found suits my tastes and my ability. The hours are reasonable. The work is not exhausting, and it gives me a chance to go ahead. The surroundings and most of my companions are bright and cheery, and as for the boss, he's all right. Of course, there have been difficulties from time to time, but none that couldn't be straightened out by a man-to-man talk with the boss. Employers are often in the wrong, but not always. I never did take much stock in this "the worker is an uncrowned king" talk. Even if it's true, it doesn't mean that an uncrowned king can do no wrong.

THE "ORGANIZER" APPEARS

BUT the clouds are again looming up. As I said, we have always been able to do our own washing, and smooth out our own wrinkles. Now somebody comes in from the outside to say that our way of doing things is all wrong. We must let the union do our washing and pressing; and this shop is going to be a closed shop. That means, I believe, an "open shop," open only to men who go into the union, whether they want to go or not. So we must join the union. If we don't, we're going to get into trouble, and I know there is going to be trouble if we do. This organizer says the shop has been a menace to labor long enough. I don't quite get that. It has been anything but a menace to me. I don't want anybody to fight for me. I can do that for myself. I've "organized" my own labor for some years, for the benefit of my family, and I think I am capable of organizing it to suit my plans for the rest of my days. I don't want any union in mine, at least not now. If I have a right to join a union, I have a right to stay out of a union; yet this fellow says I've got to join or lose my job. That doesn't look square to me.

As for the boss, he doesn't care one way or the other what I do. He has never discriminated against a union man, or given a man a job simply because he didn't belong to a union. He selects his men on the basis of a mutual agreement, and he has always treated them decently. But he's not going to have any man come into his shop, especially some fellow who looks as if he hadn't done a day's work in twenty years, run over his pay-roll, and tell him whom he may and may not employ, and how much he must pay. Most especially is he going to have hard words with any outsider who orders him to get rid of every man on the place, who has exercised his right of staying out of a union.

THE RIGHT TO REJECT A UNION

SO far our imaginary worker. I have no brief for him. He is none of my business. Perhaps he ought to have more class feeling, but perhaps he is right in having a feeling for his wife and children, that forbids him to hazard their welfare for the sake of a union in Bakersfield, California. Even though he now needs no union to defend his rights, he ought, possibly, to join a union simply to help others who need some kind of an organization for their protection against tyranny. But I would submit two points. The first is that this worker is absolutely correct in his contention "If I have a right to join a union, I have a right to stay out of a union." The second is that the employer is completely justified in taking on and in dismissing his operatives without any reference to their union affiliations. If there is such a thing as wage-slavery, and there is, there is also such a thing as organization-slavery. The worker has a right to object to a condition which forces him to toil for a pittance, simply because he can get no better. He is not a free man, but as Leo XIII wrote, a victim of fraud and injustice. But he also has a right to object to a condition which deprives him of work, unless he joins an organization which, rightly or wrongly, he considers detrimental to his best interests. He is not acting as a free man, but is submitting, because he can do nothing else, to force or fraud and injustice.

MISGUIDED LEADERS

THE sooner the labor organization learns to respect the rights of all other organizations and of all individuals, the sooner will the employer and the public learn to respect the labor organization. When misguided labor leaders can find no better way of defending the rights of labor, than that of invading the rights of the public, or of the employer or of the worker, they have forfeited their position. That two wrongs do not make a right is a very simple proposition. A union that is a forced union is a boiler with the fires heaped up and the safety-valve tied down, just as a "settlement" won by force and injustice is nothing but a continual incitement to new disorder. The aggrieved party is only waiting his chance. He may extend the right hand of fellowship, but he holds the half of a brick in the other.

Too many labor "leaders" who have passed across the stage during the last twelve months assume the role of Esther without that heroine's justification. They think that this law was not made for them. They are willing to be peaceable as long as they are suffered to violate any statute which, in their opinion, conflicts with the rights of labor. They do not represent labor, for they toil not, neither do they spin. They only plot, and thereby do the cause of the worker incalculable harm. When the rights of a considerable number of the people are denied or are persistently violated, there is discontent and a perennial temptation to disorder and lawlessness. Yet these false leaders are putting millions of Americans into a frame of mind in which they will be willing to tolerate, for the sake of what they fondly consider peace, the suppression of the rights of organized labor.

WHY NOT STRESS DUTIES?

A"closed shop" has come to mean an establishment which is "open" only to union men. An "open shop" is an establishment which is open to all, independently of their union affiliation. Some laborites do not accept this definition. They say that an "open shop" is a shop closed to unionists. However this may be, if an employer freely agrees to maintain a closed shop, well and good. That is his right. But he has an equal right to maintain an open shop. If a closed shop is forced on him, his right has been violated. His right remains intact, even if after a time, for the sake of peace, he agrees to the closed shop, just as the worker forced to labor for an unjust wage always retains his right to demand and receive a just wage. More than this, the employer has a right to conduct a shop for non-union workers, exclusively. The exercise of a right may be freely relinquished or made impossible by force, but force does not destroy rights, and I do not lose a right by agreeing not to exercise it.

Perhaps we should approach the solution of our labor difficulties, if all of us, those who have money and power and those of us who have only our labor, were to insist more on our duties than on our rights. Fancy a world in which the labor union's chief task would be to impress upon the worker the duty of faithful, conscientious work and in which capitalists would stay up o' nights, like a pair of Cheeryble Brothers, to think out new ways of easing the way of the worker! The plan has never been generally tried, so far as I have been able to ascertain, but it seems to have merit. It is the plan of Leo XIII, who wrote that there was no remedy for our social ills, save in a return to the principles of Christianity, and a practical adoption of the justice of Him who bade us do unto others as we would have others do unto us.

P. L. B.

NOTE AND COMMENT

Two Lay Activities

ENGLISH Catholic papers are filled with accounts of two recent conferences. The first is that of the Catholic Social Guild, which now has completed its tenth year of exceptional usefulness for the Catholic cause in England. Its wide-

spread influence extends to all the English-speaking countries. It numbers at present 148 study clubs, while the increasing sale of its publications and the success of its lecture tours indicate its rapidly growing strength. During the past year its actual membership has nearly doubled. There is everywhere need of Catholic leaders in the great industrial and social movements of the day and organizations like the Catholic Social Guild have consequently become one of the foremost necessities. But there is another form of Catholic activity to which our attention must be called. The second annual conference of the Catholic Evidence Guild again brings it to mind. The excellent purpose of this association is to enable laymen, with the sanction of the Church, to preach in public the doctrines of the Church. Presiding at the conference, Cardinal Bourne said:

For twenty years and more I have been passing through the streets of this great city. The thought is constantly in my mind, that whilst I am going to visit some hundreds, perhaps thousands of Catholics, I am traversing hundreds of thousands of those who, not having the Catholic faith, are yet not withdrawn from my pastoral care. Every priest who goes about his parish carrying the Blessed Sacrament to the sick, ministering to the scattered ones of his flock must be conscious of the tens of thousands about him who never come to his church, and who are yet members of his flock. This has been brought home to us in a striking way in the new code of Canon law, wherein every bishop of a diocese and every priest in a parish is reminded that he has committed to him the souls of those who are not Catholics. It is a tremendous responsibility. In one way he is able to discharge to some extent that responsibility by offering up the Holy Sacrifice of the Mass some eighty times a year for the souls of all his flock. But how can he ever come to those people and make his voice heard by them? Every bishop and every priest must be feeling his powerlessness in that direction. Those people seldom, or never, enter his church. He can never instruct them except on the rarest possible occasions. Now these laymen have come forth to discharge in our name some part of our pastoral charge and to bear to some extent our pastoral responsibility.

The success of the Catholic Evidence Guild in England and of similar work accomplished by Mr. Goldstein in the United States should stir up the spirit of a genuine lay apostolate throughout the world. Non-Catholic audiences are willing and eager to hear the truths of the Church propounded to them by competent Catholic laymen.

K. C. in Alaska

THE Knights of Columbus are generously extending help in Alaska where it is sadly needed. Hundreds of small boys and girls, without fathers and mothers, were found by them gathered into homes. Without further negotiations the Knights turned over for their use several of the buildings at Fort Davis that had been vacated by the soldiers and supplied the children with large quantities of mittens, mufflers and war-coverings. They have thus been able to provide for 1,000 of the "poor little kiddies." These children had been orphaned during the influenza epidemic. Surveys have further been made by the Knights to see how many posts will be operative in this frozen climate during the winter months. Recreational equipment and a building have been prepared by them for the soldiers at Seward, while a hut and movie theater are to be completed at Juneau when the troops enter into garrison there next Spring.

Where Does France Stand?

WHAT are the Jesuits good for?" asks *L'Ordre Publique*, and the ironical answer is: "For kindly presenting the University of France with building sites." Commenting upon this *jeu d'esprit* the *London Universe* says:

Buildings in France that have been stolen from the Society of Jesus pass reckoning. The State has established

therein its *lycées*, colleges, and various schools, in which it teaches that the Jesuits are enemies of science. And the process still continues. Citizen Laferre, ex-grand master of Free-masonry and Minister of Education, has just proposed a measure to the Chamber for enlarging the Paris Faculty of Medicine—as, indeed, is most desirable and necessary. And where shall the annex to the Faculty be erected? On property belonging to the Jesuits. Quoth Laferre: "After careful inquiry and reflection it has been ascertained that the most economical (not a doubt of it!) and far-sighted plan will be to acquire a site in Rue Vaugirard, Nos. 389-393"—i. e., the well-known Jesuit College of Vaugirard. The ex-grand master then enlarged upon the perfections of the prospective spoil—45,000 square metres, now valued "unanimously" by the Parliamentary committee at 5,500,000 francs (£220,000). The suggested decree for giving effect to this colossal robbery run thus: "The Director-General of Domains, liquidator" (or official "receiver" of stolen Church goods) "is authorized to cede *amiablement* (in friendly fashion) to the State the buildings specified in the preceding article." What a touching object-lesson Leferre gives us in *Liberty*, taken with what is another's; *Fraternity*, in fleecing brother Frenchmen who forgot their wrongs to defend their country; and *Equality*, in treating fellow-citizens as outlaws placed outside the pale of elementary justice. But the above is only a project set forth by the aforesaid member of the triangular Brotherhood in Rue Cadet, the realization of which depends largely upon the result of the imminent political elections.

The journal just quoted refers elsewhere to a passage in *Le Pays* whose writer shudders as he recounts how Marshal Foch remained "for hours in a fixed spot" praying before the altar at Lourdes, and confesses that "ninety per cent of the star-decorated in the Republican army are clerical." But the one true test of the Catholicism and democracy of France must henceforth be the prevention of this daylight robbery, the vindication of justice so long trodden under foot, and the triumph of a true liberty, equality and fraternity, not for a narrow Masonic coterie alone, but for all the citizens of the Republic.

Protestant Unity and Catholic Unity

REFERRING to the Faith and Order Conference as "a Protestant scheme originating in a Protestant view of religious unity," Bishop Keating, of Northampton, thus clearly sets forth the Catholic point of view, as reported in the *London Universe*, in an indirect quotation, after the manner of British journalism:

The Catholic Faith was the one great international institution that had survived the war. Everything else had gone to pieces—kingdoms had split up, governments had changed, laws had been put into the pot to be remoulded. But the Catholic Church had come through the war absolutely the same as she went into it.

That being the sort of community over which the Pope ruled, what was he to do at such a round-table conference as the Americans propose to him? Was he to discuss the fictitious suggestion that the Church of Christ was as dismembered as the Austrian Empire, when he saw before his very eyes three hundred million Catholics as closely united as ever to him and with each other? Was it any use his taking part in a conference to discuss closer union when there is existing before him the Constitution set up by Jesus Christ—the hierarchy of the ages—which has always succeeded in expelling diseases from the Catholic body and held it together in health and vigor? Was the Pope to sit at a round-table to discuss the fictitious outlook that Christianity had failed when he saw before his eyes the most complete evidence of the protection of the Divine Arms during the terrible times through which we had passed?

In declining the invitation to the world conference the Pope had been influenced by the clear recognition of his duty which told him that: "He must face any odium that might fall upon him rather than compromise the faith of millions merely for the sake of making himself agreeable."